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The Research Committee of the Library have been selecting valuable manuscripts on all subjects available in the library for publication as a series entitled "Sarasvati Mahal Library Series", but the times are not propitious for forward progress in publication as at every stage we have to encounter difficulties in printing and purchasing necessary paper. It is with regret that we have to content ourselves with the publication of one or two rare manuscripts.

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In this issue we have published some notes on gardening and water-divining which will be found to be of interest. These notes are derived from ancient manuscripts reference to which is given in the article. Some of the recipes, given for adding to the fecundity of the plants may appear to us impracticable and fantastic. Some are very expensive. Some involve a long period of testing. But the general utility and value of the informations revealed by the texts cannot be disputed. They lay special emphasis on animal manure as promoting increased outturn. The following crticism of M. S. Sivaraman, Esq., I.C.S., Deputy Commissioner of Excise, Coimbatore who is an expert on the subject will be read with interest.

"It may be that the author has drawn upon his imagination when he emphasised the use of manure derived from particular animals but there is no reason to treat it lightly without any experimental data when modern Agricultural Research has shown that even minute traces of hitherto unsuspected elements like Boron, Nickel, Copper etc. are essential for the proper growth of particular plants."

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It is with deep sorrow that we write here of the death of Mahamahopadhyaya Kulapati Vidyavacaspati **Prof. S. Kuppuswami Sastriar.** The immense value of his contributions to Sanskrit study and literature can never be exaggerated. For some years past he had become a kind of institution by himself in the world of oriental learning whose respect and admiration he always commanded. Although for a man of his erudition his publications are too few, still he enjoyed a wide fame as a savant and exponent of our philosophy. As a man and as a Professor he was a very lovable and estimable type. Although he dies full of years and of honours, still his death is a great literary calamity.

Equally so is the passing away of the two eminent Pandits Mahamahopadhyaya **R.V. Krishnamacharya** and Mahamahopadhyaya **Dandapani Swami Dikshitar,** in the course of a week. Pandit R. V. Krishnamacharya after serving as Sanskrit Pandit for sometime in St. Joseph's College, Trichinopoly became Supervisor of Sanskrit Schools and Colleges and retired as Sanskrit Pandit from the Kumbakonam College. Pandit Dandapani Swami Dikshitar retired as Principal of the Sanskrit College attached to the Annamalai University. Both were scholars of great renown, equally versatile in various sastras and were excellent debators in the assembly of Pandits. Their death has left a void which cannot be easily filled.

THE BHAGVĀ ZEṆḌĀ OF THE MARĀṬHAS

Between A. D. 1685 and 1813

By

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In my paper[1] on the "*Pārijāta-dhvaja* of the *Marāṭhā* King *Sambhāji*" I recorded the following references to the *Marāṭhā* banner:—

(1) *A. D. 1685*-Hari Kavi a Court-poet of King *Sambhāji*, the son of *Shivāji* the Great refers to *Sambhāji's* banner as "पारिजातध्वज" in two verses of his *Śambhurāja-Carita*

(2) *A. D. 1776*-Reference to "जरिपटका" in a letter dated *Śaka* 1698. The *Jaripaṭkā* was conferred as a mark of honour on the *Marāṭhā* generals.

(3) *A. D. 1782*-Reference to जरिपटका lost on the battle field. A clause providing for the restoration of *Jaripaṭkā* found in an agreement between two parties.

(4) *C. A. D. 1770*-References in *Keḷadinṛpavijaya* of *Liṅgaṇa* Kavi to the *yellow* flags of the *Pātshahas* of *Bhāgānagar* and Nizam Shah and *red* flag of Barid *Pātshah* (of Bedar)

I tried to prove that the पारिजातध्वज mentioned by Hari Kavi was identical with *Bhagavā Zeṇḍā* or the orange-coloured flag of the *Marāṭhas* **as it is** known to day. This suggestion was accepted by many scholars but in the absence of any other early reference to the *Marāṭhā* banner indicative of its colour I could not effectively clarify the doubts of certain friends as regards the colour of the *Marāṭhā* banner as used by *Sambhāji*.

I propose to record, therefore, some further evidence regarding the *Bhagvā Zeṇḍā* of the *Marāṭhas*, which clarifies the meaning of the term "पारिजातध्वज" used by Hari Kavi in A. D. 1685. This evidence is as follows:—

A. D. 1739- In the accounts of Shahu Chhatrapati, the son of *Sambhāji* published in the *Peshwa Daftar Selec-*

1. Vide *Indian Historical Quarterly*, XVI (1940), pp. 40—47.

tions by Rao Bahadur G.S. Sardesai, we find some accounts pertaining to the Campaign of Bassein of A.D. 1739[1]. In these accounts the entry for *22nd May 1739* mentions the expense for hoisting the flag of victory after the conquest of Bassein. This expense includes the following items.—

Rs. 27-6-9—Materials for worship etc., 2-5-0-cloth for preparing the flag (*Zeṇḍā*) and dying it by the use of *gerū* and *oil* as specified below:—

2-0-0 *gerū* = weight 5 sers.
0-5-0 *oil* = weight 1 ser.
2-5-0

It appears from the above entries that 10 pieces of *Khādi* cloth were purchased and dyed in the colour prepared by mixing *gerū* and oil so that the colour may be fast and deep. As गेरू (Sans. गैरिक) means red chalk or ochre the colour produced by its mixture with oil is the celebrated *Bhagavā* colour which is used by the *Sanyāsis* for their clothes. Evidently the association of this colour with *Sanyāsis* later gave currency to the story about the presentation of *Bhagavā Zeṇḍā* by Saint *Rāmdās* to *Shivāji* the Great. Whatever be the truth of this story the fact remains that the *Marāṭhā* flag described as "परिजात ध्वज" in A. D. *1685* is identical with the 'भगवा झेंडा' hoisted up as a flag of victory after the memorable Bassein Campaign of A. D. *1739*. It is also identical with the "गैरिकाक्त पट" supposed to have been given to *Shivāji* the Great as described later in A. D. *1821* by *Puruṣottama Kavi* in his *Śivakāvya* in the following verse:—

'गैरिकाक्तपटाच्छन्नं ध्वजं दत्तं प्रगृह्य सः ।
यं यं देशं ययौ राजा स स देशो वशोऽभवत् ॥
४३ ॥'

In a list[2] of A. D. *1813* we

1. *Peshwa Daftar* Selection No. 30 — *Miscellaneous Papers of Shahu and his First Two Peshwas*, 1933. p. 357.

22—5—1739—"वसई फते जालियावरी निशाण चढले त्यास खर्च रु ॥
२७। = ॥। छ २५ र ॥ पुजेन सामान वगैरे
२। - छ १७ गो झेंडा करावयासी खादा १०
खादा रंगाई बद्दल खर्च
२ गेरू वजन पक्के ००।५
। ÷ तेल वजन पक्के ००१
२। ÷ ॥

2 Vide p. 189 of *B. I. S. M. Quarterly*, Poona, XX (1940) No. 3 Mr. S. N. Joshi's note on the management of the *Rayagad* fort.

find the method of preparing *Bhagavā Zeṇḍā* repeated, as in this list the articles used for such preparation are (1) "*jot*" cloth (2) "*Kāv geru*" and (3) *oil.* It is clear, therefore, that the method of preparing the national flag in the 17th and 18th century remained unaltered and continued even in the 19th century. In view of this continuity it may be reasonable to identify the पारिजातध्वज of *Sambhāji* with the भगवा झेंडा of Shahu hoisted at Bassein in A. D. 1739.

SOME HOROSCOPES IN THE ANUP SANSKRIT LIBRARY

BY

K. MADHAVA KRISHNA SARMA,

CURATOR, Anup Sanskrit Library.

Prof. A. S. Gopani's article "*Satya Samhitā* and Gandhiji's horoscope" in Vol. IV, Part 1, of the *Bhāratiya Vidyā* draws critical attention to a subject which has so far been almost neglected by modern scholars. In a separate paper I have pointed out that by the term *Samhitā* the ancient Indian astrologers understood only that branch of *Jyotiṣa* which deals with Adbhutas or *Utpātas* i. e., natural cataclysms or national calamities and not with individual destiny, i. e.. *Jātaka* (*e. g. Varāha's Bṛhatsamhitā*), that only one *Satyācārya* who wrote his work in *Āryā* metre was known to such eminent astrologers as *Varāha* and *Utpala*, and that *Satyasamhitā* and other works of its category (*Nāḍigranthas* included) cannot be so old as they claim to be.

The Anup Sanskrit Library has one of the best collections of Dingal literature. Some works in this contain horoscopes of important historical personages. In my paper for Radhakumud Mukerjee Commemoration Volume I have given dates and times of birth of one hundred and fifty-five such historical figures. Here I give a few horoscopes (from Nos. 1 and 10 in Tessitori's Catalogue Sec. I, Part II.) for the study of those who are interested in astrology. These are included in a large number of similar horoscopes which I have taken up for editing.

Śivāji

Born 1 *Ghaṭi* 1 Pala after Sun-set on Friday, the third day of the dark fortnight of *Phālguṇa* of *Samvat* 1686.

शु		रा	म
र. बु.			
बृ			ल
	के	श	च

Pṛthvīraj Cāuhān

Born when Aries was rising on Thursday, the second day of the dark fortnight of *Vaiśākha* *Samvat* 1115.

सू	ल		
रा			
बृ.बु.शु.			के
	श	म. च.	

Akbar

Born 21 *Ghaṭīs* 9 Palas after Sun-set on Saturday, the sixth day of the bright fortnight of *Kārtika* of *Samvat* 1599.

रा			
म. च.			के. ल
		बु. श. र. बृ.	शु

Rāṇā Pratāp

Born 47 *Ghaṭīs* 13 Palas after sun-rise on Sunday, the third day of the bright fortnight of *Jyeṣṭha* of *Samvat* 1597.

		सू	च.शु.बु.
रा			बृ
ल			के
			श. म.

Jahangir

Born 7 *Ghaṭis* fifty-nine Palas after sun-rise on the sixth day of the dark fortnight of *Bhādrapada* of *Samvat* 1626.

के	च		म
बृ			शु. बु.
			सू
		ल. शु	रा

Dara Shukoh

Born 12 *Ghaṭis* 8 Palas after sun-rise on the 30th day (new Moon) of Caitra of *Samvat* 1671.

रा. शु. श. सू. च	बु		ल
			म
	बृ		के

Shah Jahan

Born 28 *Ghaṭis* after sun-rise on the third day of the bright fortnight of *Māgha* of *Samvat* 1648.

म			रा
			ल. श
सू. च			
शु. बु. के	बृ		

Nur Mahal

Born 30 *Ghaṭis* after sun-rise on the 9th day of the bright fortnight of Caitra of *Samvat* 1637.

सू. शु. बु.		के	
			च
श. म.			
बृ	रा		ल

राघवचरितम् ॥

पञ्चमः सर्गः ।

रघुपतिमभिषेक्तुमादृतानां
रजनिविराममपेक्षतां जनानाम् ।
नृपसदनवितर्दिकाश्रितानां-
मुषसि गतामिव सम्भ्रमो बभूव ॥
१

स हि परुषगिरा स्त्रिया विषण्णः
कलवचसामपि सूतमागधानाम् ।
स्तुतिभिरतिविषादमाससाद
क्षततनुरद्भिरिवात्तसैन्धवाभिः ॥
२

अथ गिरमखिलां निशम्य खेदा-
दवनिपतिं प्रसमीक्ष्य रुद्धवाचम् ।
नरपतिरधुना स निद्रितोऽभू-
दिति निजगाद च कैकयी सुमन्त्रम् ॥
३

तदपि स वचनं निशम्य तस्या
व्यथितमना रघुवीरमानयेति ।
स्वयमपि कथयन् विषीदति स्म
द्विरद इवोपरपङ्किले विलग्नः ।
४

रघुपतिमवगाह्य पुण्यतोये
विधिवदुपोष्य ससीतमासनस्थम् ।
कथमपि जनतां निवार्य सूत-
स्त्वरितमनाः प्रणतो जगाद चेदम् ॥
५

नरपतिरधुना प्रियासहायः
सपदि भवन्तमिहानयेत्यवोचत् ।
इति कथितवति प्रिये सुमन्त्रे
सागत इति त्वरया स निर्जगाम ॥
६

अथ रथमधिरुह्य रामभद्रः
प्रियसुहृदो विनिवर्त्य राजमार्गे ।
प्रकृतिभिरभिसंवृतः प्रयातो
नृपभवनं हिमशुभ्रमाविवेश ॥
७

नरपतिरधुनैव पुष्ययोगे
ध्रुवमभिषेक्ष्यति राममाधिराज्ये ।
इति पथि मिलिता निगद्य पौरा
निबिडतरं नगरं तदा वितेनुः ॥
८

अवनतशिरसं निरुद्धवाचं
विपदमुपेत्य विनिश्वसन्तमुच्चैः ।
विदलितहृदयो विनम्य रामः
पितरमवेक्ष्य विषादमाससाद ॥
९

विकसितहृदया विशालनेत्रा
विगतभया नृपतेः प्रिया विलज्जा ।
क्षितिपतिहृदयं वदामि राम
त्वमिह करोषि यदि त्वयोच्चदेनम् ॥
१०

तदुदितवचनं निशम्य रामः
प्रतिवचनं निजगाद मातरं ताम् ।
प्रविश हुतभुजं सुतेति पित्रा
सति कथिते प्रविशेयमेव मातः ॥
११

अथ सुतमभिवीक्ष्य निर्दया सा
नृपवचनेन वरद्वयं जगाद ।
तव सुतमभिषिच्य रामभद्रं
वनभुवमेव नयामि सम्प्रतीति ॥
१२

वनभुवमधुनैव यामि मातः
पितृवचनं हि सुतेन पालनीयम् ।
इति नृपचरणं परीत्य नत्वा
द्विप इव वन्यभुवं स्मरन् ययौ ॥
१३

नरपतिर्भवनाङ्गणे निषण्णं
मुनिजनसम्भृतमाभिषेकभाण्डम् ।
रघुपतिरवलोक्य दक्षिणेन
क्षितिमिव मातरमाससाद धीरः ॥
१४

श्रुतिमिव मुनिभिर्वितायमानां
सुतहितमेव विधायिनीमुवाच ।
रघुपतिरभिवाद्य मातरं तां
वनगमनाय नियोजितोऽस्मि राज्ञा ॥
१५

स्वसुतमुखमवेक्ष्य या विषण्णा
किमिति तपःफलितं ममाधुनेति ।
कथमपि निखिलं निशम्य वृत्तं
वनगमनाय दिदेश साऽप्यनुज्ञाम् ॥
१६

अथ निजभवनं प्रविश्य वृत्तं
निखिलमुदीर्य वनेऽपि दोषजातम् ।
झटिति वनभुवं प्रवेष्टुकामं
जनकसुता निजगाद राजसूनुम् ॥
१७

वनभुवमभियासि मां विना चे-
दहमपि तत्र भजामि यत्र यासि ।
इति गिरमनुचिन्त्य साधु तस्या-
गमनमियेष तया सहैव रामः ॥
१८

तदुदितवचनानुवर्तनाभ्यां
समयमवेक्ष्य सहैव लक्ष्मणेन ।
विपिनभुवनरक्षणाय गन्तुं
प्रियमतनिष्ट स जानकीसहायः ॥
१९

धनकनकविभूषणादिभाग्यं
धनद इव स्वजनाय याचकेभ्यः ।
मनुजपतिसुतो विभज्य दत्वा
नृपभवनं पुनरेत्य निर्जगाम ॥
२०

क्षितिपतिरपि शोकभारभुग्नः
प्रियतनयं पुरतो रथेन यान्तम् ।
परिजनसहितोऽनुधावति स्म
प्रियसुहृदो विबुधाश्च पौरमुख्याः ॥
२१

नरपतिरभिवीक्ष्य दूरयानं
नयनजलेन निरुद्धदृष्टिपातः ।
परिजनयुगलेन दत्तहस्तो
निजभवनं प्रविशन् विषीदति स्म ॥
२२

वनभुवमभियाति रामभद्रे
रथमाधिरुह्य सलक्ष्मणे ससीते ।
पशव इव पुरः प्रयाति नाथे
तदनुगताः पुरवासिनो बभूवुः ।
२३

प्रतिहततमसां निवासभूमिं
निजपयसां पवनेन तापमानाम् ।
कथमपि तमसां दिनावसाने
शिशुरिव मातरमाससाद रामः ॥
२४

प्रवणतरुयुतं पयःसमीपं
झटिति रथादवतार्य राममुख्यान् ।
तटभुवि तुरगान् स चारयित्वा
क्वचिदवबध्य तमाससाद सूतः ॥
२५

निबिडतरुलता विचित्रतीरे
क्वचिदुपविश्य निशामुपोष्य रामः ।
प्रकृतिषु तरुमूलनिद्रितासु
स्वयमुदतिष्ठदमूर्विहाय गन्तुम् ॥
२६

उदगभिमुखगं सुमन्त्र नीत्वा
स्वयमधिरुह्य रथं समानयेति ।
कथितवति नृपे तथैव नीतं
स्थितमधिरोप्य स तान्प्रयातुमैच्छत् ॥
२७

अनुदितरथघोषमश्वहेषा-
विरहितमेव सुमन्त्र वाहयास्मान् ।
इति निरगमदाशु रामभद्रो
विपथगताः प्रविलेपुरुत्थितास्ताः ॥
२८

रघुपतिमनवेक्ष्य तत्र निद्रा-
मतिदुरदृष्टवशादनल्पजाताम् ।
नृपतिमपि विनिन्द्य सास्रनेत्रा
निजभवनानि ययुः प्रजास्ततस्ताः ।
२९

अनुदितसमये तथैव गत्वा
जनपदमार्गमुपेत्य कोसलानाम् ।
प्रचुरतरकरं प्रयाति भानौ
गुहनगरं स जगाम शृङ्गिवेरम् ॥
३०

सुरभिलतरुवल्लरीसनाथां
सुरमुनिकिन्नरसिद्धसेवितां ताम् ।
सुरसरितमवाप्य पुण्यतोयां
श्रममपनीय स चेङ्गुदीमयासीत् ॥
३१

सरभसमुपसृत्य पादमूले
किमपि फलं विनिवेद्य सम्भ्रमेण ।
प्रणतवति गुहे प्रसीद देवे-
त्युचितगिरा नितरां तुतोष रामः ॥
३२

तदुपहृतमवेक्ष्य भावशुद्धं
तमपि विनम्य समुत्थितं स रामः ।
गुह मम हृदयं प्रसन्नमासी-
दिति निजगाद स तेन मानितोऽभूत् ॥
३३

सुरसरिदुदकं निपीय सायं
मृदुतरपल्लवकल्पितां स शय्याम् ।
शबरपतिसुमन्त्रलक्ष्मणेभ्यो
धियमुपदिश्य च सीतयाऽथ शिश्ये ॥
३४

व्यसनमखिलमाकलय्य राज्ञः
प्रियतनयस्य विचिन्त्य मातरं च ।
बहुविधमभिलप्य लक्ष्मणोऽसा-
वखिलनिशामपि जाग्रदेव तस्थौ ॥
३५

उषसि शिवजलामुपस्पृशंस्ता-
मुडुपतिशेखरमौलिमालिकां सः ।
उदयति सवितर्युपास्य सन्ध्या-
मुडुपमिहैव गुहानयेत्यवोचत् ॥
३६

कथमपि सुहृदं गुहं च सूतं
सपदि निवर्त्य सलक्ष्मणः ससीतः ।
मुनिरिव स पुरः प्रणम्य पश्चात्
तरणिमवाप्य ततार जाह्नवीं ताम् ॥
३७

अधितटमवतीर्य देवनद्या
विहितजटो धृतवल्कलः स चासौ ।
मुनिजनविपिनं प्रवेष्टुकामो
मुदितमना मुनिवेषमाललम्बे ॥
३८

अवनतकलमानतीत्य वत्सा-
ननुपदमेव मृगान्निहत्य मेध्यान् ।
कथमपि निवहन् सलक्ष्मणोऽसौ
विटपविनम्रवनस्पतिं जगाहे ॥ ।
३९

रघुपतिरुपविश्य तत्र मांसैः
श्रममपनीय सलक्ष्मणस्ससीतः ।
विहितमपि विधाय सायमेवं
हृदयगतं निखिलं जगाद खेदम् ॥
४०

दशरथ इव मादृशान्नृपोऽन्यः
सुतमपि हास्यति किं स्त्रिया जगत्याम् ।
इति स बहुविधं विलप्य पूर्णो
जलधिरिव स्तिमितो बभूव रामः ॥
४१

अनलमिव तदा गतार्चिषं तं
व्यपगतधैर्यमिवाश्रुपूर्णनेत्रम् ।
पृथुकमिव विमुक्तकण्ठमार्यं
व्यसनगतं प्रति लक्ष्मणो जगाद ॥
४२

शिव शिव रघुवीर मां च सीतां
किमिति विषादयसि स्वात्मभावम् ।
इति निगदति लक्ष्मणे प्रसन्ने
मुदमुपगम्य तदास्वपत्स रामः ॥
४३

तदनु धृतधनुः शयानमग्रे
सहजमवेक्ष्य सलक्ष्मणोऽवतस्थे ।
मुनिजनवसतिं प्रयागवन्या-
मुषसि सति प्रयताः प्रतस्थिरे ते ॥
४४

मृगयुरिव ययौ स लक्ष्मणोऽग्रे
जनकसुता तदनन्तरं सलीलम् ।
तदनु धृतधनुः स रामभद्रो
मुनिनिलयं रमणीयपुण्यतोयम् ॥
४५

मुनिवरमभिनन्द्य तत्र सायं
श्रममपनीय च तत्कृतोपचारैः ।
उषसि निरगमंस्तदाज्ञया ते
द्विजगणरम्यतटं हि चित्रकूटम् ॥
४६

कथमपि यमुनां प्लवेन तीर्त्वा
तटविपिने मृगयां चिरं चरित्वा ।
वटविटपितटे विषद्य रात्रा-
वुषसि सति प्रयताः प्रतस्थिरे ते ।
४७

कुसुमितलतिकां कुतूहलेन
स्तवकविनम्रतरूनवेक्ष्य सीता ।
पथि पृषतवराहमुख्यवन्यान्
मृगनिवहानपि पृच्छति स्म रामम् ॥
४८

वनभुवमभिवीक्ष्य पुण्यशालां
वनरुहगन्धिसमीरणाभिरामाम् ।
सरितमपि विचिन्त्य पुण्यतोया-
मिह निवसेयमिति स मन्यतेऽसौ ॥
४९

वनभुवि रमणीयपुण्यनद्यां
मुनिजनपर्णकुटीरवेक्ष्य रामः ।
उटजमिह विधेहि लक्ष्मणेति
स्वयमतिदिश्य कुतूहली चचार ॥
५०

समुदितवनशाखिसन्निकर्षे
सपदि स पर्णकुटीं विधाय रम्याम् ।
रुरुमपि सहसा निहत्य पक्त्वा
तमिति जगाद विधेहि वास्तुशान्तिम् ॥
५१

अथ सरिति विगाह्य जातजप्यो
वसतिमुपेत्य विधाय वास्तुशान्तिम् ।
बलिमपि विधिवत्तथैव मांसैः
उटजनकुटीं प्रविवेश रामभद्रः ॥
५२

रघुपतिरुपविश्य तत्र पीठे
जनकसुतासहितः प्रसादरम्यम् ।
अभिमतमभिवीक्ष्य लक्ष्मणं तं
हृदयगतं निखिलं मुमोच खेदम् ॥
५३

अनुदिनमवगाह्य पुण्यनद्या-
मुपचितसख्यमुपेत्य निर्वृतानाम् ।
विगतहितवियोगदुःखभाजां
क्षणसदृशा दिवसा ययुस्त्रयाणाम् ॥
५४

सुतविरहकृशानुदह्यमानः
स्मृतमुनिशापनिरस्तजीविताशः ।
नरपतिरथ साहसं कदाचि-
त्स्वकृतमिदं निजगाद राममातुः ॥
५५

वनभुवि मृगयामटन् कदाचित्
दिवसकरेऽस्तमिते तटे तटिन्याः ।
मृगनिवहमये जिघांसुरासं
धृतधनुरन्तरितो लताप्रतानैः ॥
५६

जलमधिपिबतो वटोः सशब्दं
श्रुतमुदितं गजबृंहितं विदित्वा ।
प्रतिहतनयनोऽपि शब्दलक्ष्यं
शरमसृजं सहसा तदा विशङ्कम्
५७

शिव शिव शिव तात मातरुच्चै-
रिति निनदं निशमय्य कर्णशल्यम् ।
विलुलितहृदयं समीपगं मां
मुनितनयो निजगाद बाणविद्धः ॥
५८

त्यज नृप हृदये भयं समुत्थं
शिव शिव विप्रवधः कृतो मयेति ।
मम किल पितरौ विशावतस्त्वं
द्रुतमुपसृत्य च तौ प्रसादयान्धौ ॥
५९

इति कथितमहं निशम्य शल्यं
हृदयगतं विनिकृष्य तापसस्य ।
कलशमुदकपूर्णमुद्वहंस्त-
त्सविधमगां तनयेत्यवोचतां तौ ।
६०

तदनु बहुविधं विलप्य सार्धं
तनयसमीपमुपागतौ मया तौ ।
तव तनयनियोगजा मृतिः स्या-
दिति विनिगद्य हुताशनं प्रविष्टौ ॥
६१

तदिह परिणतं प्रियेऽविपह्यं
मधुविषपृक्तमिवान्नमात्महत्यै ।
अनिशमिति विलप्य पुत्रशोका-
दवनिपतिः परमां गतिं प्रपेदे ॥
६२

तदनु नृपतनुं निधाप्य तैले
कुलगुरुरात्मसमैर्विचिन्त्य कृत्यम् ।
भरतहृदयवेदिनो रहस्ये
सपदि तदानयनाय सन्दिदेश ॥
६३

वाताहत्या शारदमेघा इव शुभ्राः
पत्राघातैः पत्ररथानामिव संघाः ।
आदायार्थान् केकयराजाय च दातुं
दूताः सद्यश्चेलुरमोघैर्गुरुवाक्यैः ॥
६४

इति राघवचरिते पञ्चमः सर्गः ।

मनःसम्बोधनम् ॥

कृष्णानन्दसरस्वतीप्रणीतम् ।

वामार्धेन प्रणयकुपितं दक्षिणेनानुनेतुं
सान्त्वानत्यञ्जलिषु घटते यत्परं भावभेदैः ।
भावाश्लेषप्रमदसुभगम्भावुकं भावुकं तत्
भूयात् द्वन्द्वं भुवनपितरौ भूयसे श्रेयसे नः ॥

१

चेतश्चेतस्तत इति परिभ्रम्य किं खिद्यसे त्वं
लब्धालब्धैरसुलभसुखैरर्थकामैरनर्थैः ।
विश्राम्येत क्षणमपि सखे खेदसंशान्तये ते
वक्ष्याम्येकं गलितनिखिलापायमेषाऽभ्युपायम् ॥

२

पश्येदानीमखिलजगतीमन्तकस्यान्तरस्था-
माशाभङ्गं परिमृश भृशं भूयसाप्युद्यमेन ।
लब्धेनापि स्मर परिणतौ भोगवैरस्यमन्तः
स्वेनैव त्वं शमसुखरसं ज्ञास्यसे शान्तवाहि ॥

३

आयासेनाकलय कियता तारकाधिष्ण्यमाप्य
पश्यस्यासामपि च पतनन्त्वम्मधूकावपातम् ।
कालेनेदं किल कवलितं जीर्यति ब्रह्माण्डं
विस्रम्भस्ते वपुषि क इवायं पयोबुद्बुदे वा ॥

४

एकद्वा न ह्यवनिपतयः कालसाद्भूतभावा-
नाद्वित्रास्ते हृदयसुहृदो नाममात्रावशेषाः ।
षट्पञ्चा न प्रतिभयमहाव्यापदस्तेनुभूताः
सप्ताष्टानप्यनुदिनमिदं चिन्तयान्तर्निमेषान् ॥

५

निर्वाणाय स्मर हरपदं संस्मर प्राणवृत्त्यै
चेतश्छिन्नां चिरमनुगतामुच्चकैरुज्जहाहि ।
शालूरस्य प्रकटतमसो योऽपि पाषाणगर्भे
धत्ते वृत्तिं स किमिह न ते कल्पयिष्यत्यधीशः ॥

६

हन्ताश्रान्तं भवमरुपथेऽलभ्यविश्रान्तिभूमा-
वामानुष्यादसुखबहुलादा च सत्यादवीचेः ।
यातायातश्रममनुभवन् यातना यातयामं
सर्वो लोकः किमिति न मनो दृश्यते ते कदापि ॥

७

आरम्भास्ते कति न विफला निष्ठितौ भूतपूर्वा
स्संरम्भेण द्रविणमरुवाः सानुतर्षं पिपासोः ।
प्रत्याशाया विरम विषयोल्लापनाया न यावत्
प्रत्यासीदत्ययि जडमनः सर्वकृन्तः कृतान्तः ॥

८

यावत् तृष्णा भवति विषये यत्तदेवेह दुःखं
लब्धे तस्मिन्नुपरमति सा यत्क्षणं तत्सुखं ते ।
तामुत्पत्तिं हृदय निपुणं रुन्धि नित्यं सुखाप्त्यै
पङ्कालेपं परमनुकलं क्षालने मा यतिष्ठाः ॥

९

दुःखं जन्तोरुपनमति यन्निष्प्रतीकारभोगं
तत्प्रत्यक्षं तव च नियतं नन्दनायस्यतोऽपि ।
तत्सामान्यं विषयजसुखे पश्यतावश्यभाव्यं
शान्तेनान्तर्हृदय भवता मत्प्रियं कुर्वता वा ॥

१०

स्वच्छन्देन प्रणयविषये मा स्म तन्त्रं यथेदं
बाह्याबाह्यं कलयसि पदं देहलीदीपभङ्ग्या ।
बाह्याभ्यन्तरसुखतुलनया तत्र मध्यस्थवृत्त्या
वैरस्यं त्वं विषयजसुखे वेत्स्यसि स्वात्मनैव ॥

११

स्वाधोन्माथिन्युपवदति यत्तत्प्रतीकारनिष्ठा-
मातिष्ठेथा हृदय दुरितायाससाहश्चिराय ।
तस्यैतस्मिन् वपुषि सकलानर्थहेतौ कथं ते
सर्वोत्साहप्रतिकृतिपदे सर्वथैवानुबन्धः ॥

१२

एतत्कार्यं कृतमिदमयं कार्यशेषो ममेति
व्यासङ्गेन स्मरसि हृदय श्रेयसो न प्रमादात् ।
किं कर्तासि प्रियमविदाति ह्यस्तनं श्वस्तनं वा
दिष्टादिष्टान्द्रियमतिवधे जन्मानि त्वं तिरश्चाम् ॥

१३

श्वोभावि श्वः कुशलमिति मा लालसादर्शदश्यै-
राशामोदैरफलय तृषामानुषं सानुषङ्गम् ।
ईदृक्क्षेमक्षममिह कदा भावि ते जन्म चेतः
श्रेयोमार्गानभिमुखमहं त्वानुयातो हतोऽस्मि ॥

१४

जन्मावश्यं तव शिवपदध्यानहीनस्य यस्मिन्
भोक्तासे त्वं हृदय विवशं दुर्दशामेकमेव ।
तामेवास्मिन्ननुभव तपोभाविताभीशवृत्त्या
भावायत्तं परशिवपदं लप्स्यसे तावतैव ॥

१५

रागस्यन्दाहितमधुरिमा मानसार्थस्त्वयाक्षा
जीर्णोपानत्त्वगिव (च) शुना लौल्यलालारसार्द्रा ।
स्वादुङ्कारं स्वरसविरसा भुज्यते रज्यतैव
त्वामप्राज्ञं क इव महते मासृणीयेत लोकः। (?)

१६

प्रासादाग्रं प्रमदवनिका पद्मिनीकेलिशैलः
सोऽहं सम्राडिति किमयथाफल्गुसङ्कल्पनेन ।
सर्वेशोऽस्मीत्यवितथमये चित्त सङ्कल्पयेथाः
पाथःप्रायं पिबति मनसा कः पयः पातुकामः ॥

१७

अक्षैरर्थानुपहरदिव स्वेन सङ्कल्पितान् वा
मामुल्लोभं हृदय समनस्कारमभ्यश्नुषे तान् ।
मोघात्मार्थो मुहुरनुविदन्नेव ते निष्ठितोऽहं
ग्रासं ग्रासं परमभिलषन्नश्नतो वा बिडालम् ॥

१८

संख्यातीतं गतरुजमपि स्यात्परायुःसहस्रम्
सम्पद्येरन् सरसिरुहभूसम्पदोऽतीतसंख्याः ।
सम्पर्याप्तं किमु हृदय ते लुब्धलोलुभ्यमानं
यत्त्वं मोहं प्रतिपदमये गाहसे पङ्कसिन्धुम् ॥

१९

तत्तादृक्षप्रथितमहिमश्रीजुषामप्यमीषां
लोकेशानामपि शतमखब्रह्मवैरोचनीनाम् ।
द्रागज्ञातावतिगतिदशामापदं पश्यतोऽपि
प्रत्याशायामनुचितमिहाहेतुकं कौतुकं ते ॥

२०

आयुर्वायुप्लवनविवलत्पल्लवाग्रोदबिन्दुः
सम्पत्तिश्च प्रतिकलगलत्कुण्डिकावारिपूरः ।
संक्षीयन्ते तदपि नृपतेरन्तरद्वारवेद्यां
पश्योन्मोहं हृदय कुजना दुर्धनाराधनाय ॥

२१

पश्यन्तोऽपि प्रतिपदभवामापदं सम्पदुत्थां
पुत्रक्षेत्रप्रणयनिचयव्याधयः साधयामः ।
नानारूपैरभिनयपदैर्येन नानत्यमानाः
कुर्मस्तस्मै वयमिह नमश्चेतसे निर्घृणाय ॥

२२

निद्रातन्द्रीक्लमपरिभवप्राभृतप्रत्यवेक्षा
निर्वैलक्ष्ये विषमविषयक्ष्वेलनैकान्तलक्ष्ये ।
यातायातश्रमफलगतिव्यग्रविभ्रम्यशीले
सासौ सासौ भवति सति का या मनःक्षेमकांक्षा ॥

२३

अद्याशेऽपि श्वगतिगमिनस्ते दरिद्राणवृत्तेः
चेतश्चिन्ताहृतकणभुजः कापिराज्यं तदैन्द्रम् ।
नित्यातङ्कप्रकटमहितोत्थानदुःस्थासिकानां
इन्द्रादीनामथ यदि पदं लब्धमप्यस्ति किं ते ॥

२४

येभ्यो नाम स्पृहयसि मनःसारसम्पत्तिविद्या
वीर्यैश्वर्याद्यतिशयगुणैरात्मना तैर्बुभूषु ।
तानेवानुस्मरसि न कथामात्रशेषानशेषान्
येषामीषामियमपि कथा लुप्यते कल्पवेगात् ॥

२५

तान्यस्थीनि क्षतजमपि तानि मांसानि सात्वक्
तेऽमी केशाः पृथगिति मनो यानि बीभत्ससे त्वम् ।
अन्तर्बाह्याशुचिघनगडुग्रन्थिलां सालभञ्जीं
यन्त्रालीलामभिलषसि यामङ्गना कामिनीति ॥

२६

शिल्पं कल्पक्षयविनिमयप्रत्ययप्रत्यवेयं
प्रादुष्कुर्वन्त्यसुलसुखयोश्चित्रनृत्यस्य विद्याः ।
कामादीनामफलनटनाडम्बरालम्बयष्टि-
स्तस्या मुष्टिन्धयनयकलाकौशलं तत्त्वविद्या ।

२७

हित्वा विद्यामयमयमहन्तन्ममेति ग्रहं त्वं
मोहादीनां पदमधिशिरो न्यस्य वामं रिपूणाम् ।
आकिञ्चन्यामृतरसपिबः(?) शान्तिसौभाग्यलक्ष्मीं
श्रेयःसौधे रमय हृदयानन्दसन्दोहदोग्ध्रीम् ॥

२८

अवधिनियतकालग्रस्तविध्यण्डगर्वे
विषयविवशवृत्तिं नन्दति स्वेन लोकः ।
कुपितकपिकपोलोदुम्बरान्तःप्रमाद्यन्
मशककुलदशा सा चित्त ते चिन्तनीया ॥

२९

किमिह बहुभिरुक्तैः स्यादिदं मे न तत्स्या-
दिति विषमविमोहापोहमूहोपपत्त्या ।
अपरिमितमयत्नप्राप्यमाबाधहीनं
शमसुखमनुभोक्तुं युङ्क्ष्व निःश्रेयसाय ॥

३०

इति परमममृतं यश्चित्तसम्बोधनाख्यं
रसयति रसनीयं सारनिःसारविज्ञः ।
विषमविषयवाञ्छामाशु निर्धूय शुद्ध्या
स नियतपमुशाम्यन्नेति निर्वाणयोगम् ॥

३१

श्रीरामभद्रयोगीन्द्रचरणाम्बुजरेणुना ।
कृष्णानन्देन मुनिना मनःसम्बोधनं कृतम् ॥

शाङ्र्गपाणिस्तोत्रम् ॥

सकलभुवनसारं गात्रकान्त्यामसारं
मणिवरमभिभूतं सञ्चरन्तं प्रभूतम् ।
खगपरिवृढपत्रं चन्द्रकान्तातपत्रं
स्मरनतमुचुकुन्दं शार्ङ्गपाणिं मुकुन्दम् ॥

१

स्वर्णाब्जिनीदर्शनमात्रपूताः
श्रीकुम्भघोणे कृतनित्यवासाः ।
श्रीशार्ङ्गपाणौ दृढभक्तियुक्ताः
सन्तः कियन्तो निवसन्ति लोके ।

२

निर्निद्रनीरेरुहपत्रनेत्रं
शरन्निशानाथमुखारविन्दम् ।
शनैः शनैस्त्यज्य(?) भवाभिलाषं
श्रीशार्ङ्गिणं चिन्तय मत्कचेतः ॥

३

कदा नीरदापायराकेन्दुपद्म-
प्रतिच्छन्दमास्यं तवालोकयिष्ये ।
कदा क्रूरभाषं मुखं दुष्प्रभूणां
धनाशावबद्धो न पश्यामि शार्ङ्गिन् ॥

४

नमः शार्ङ्गहस्ताय हस्तीन्द्रपाले
नमश्चन्द्रवक्त्राय पीताम्बराय ।
नमः सिंहराजाय सिंहारिनेत्र
नमः शुद्धसत्त्वात्मने मुक्तिदाय ॥

नमो नीलजीमूतनीकाश तुभ्यं
नमो विक्रमाक्रान्तलोकत्रयाय ।
अपारामितक्लेशसंसारसिन्धो
निजं सेवकं शार्ङ्गभृत्तारयाशु ॥

६

नमामि शार्ङ्गिणं हरिं स्मरामि चक्रिणं परं
वदामि नाम केशिहन्तुरिन्दिरापतेरहम् ।
न दैवतान्तरं स्मरे नमामि नान्यमेकदा-
प्यहं तवैव किङ्करोऽस्मि नान्यनाम वा वदे ॥

७

गजानन, जनार्दन, प्रणतपावन श्रीवर-
घुसद्म, हृदयाम्बुजप्रकटनार्कदैत्यान्तक ।
विरिञ्चिवचनाबलिविनुतपाद(?) विष्णो हरे
रथाङ्गदरशार्ङ्गभृद्गहरोति जिह्वे वद ।

८

आतिनिकटे वसतो मे
परिचरणार्थं तव प्रभो शार्ङ्गिन् ।
चामरमयूरपत्र-
व्यजनादिषु देयमेकं मे ॥

९

कौमुदीविशदस्मितं मधुभाषणं सुरपालनं
चन्द्रपङ्कजबन्धुलोचनमिन्दिरारमणं हरिम् ।
चण्डबाहुपराक्रमासुरसङ्घमर्दनमच्युतं
शार्ङ्गचापमुपास्महे शुभकुम्भघोणकृतालयम् ॥

१०

अभ्रकलैरपतङ्गवाहैरमेघनीलैररथाङ्गहस्तैः ।
अपङ्कजाक्षैरपयोधिवासैरशार्ङ्गचापैरलमन्यदेवैः ॥

११

मरुच्चन्द्रसूर्यौ वियच्चाग्निरीशो
जलं भूरिमामूर्तयो यस्य चाष्टौ ।
तृणं वापि न स्पन्दते यस्य शक्तिं
विना वन्द्य एकः स न श्शार्ङ्गपाणिः ॥

१२

भवति मतिरुदारा शार्ङ्गपाणौ कदा नः
परिहृतकलिदोषे शेषशय्याशयाने ।
विरमति च कदा वा दुःखदारिद्र्यमूर्च्छा
जटिलभवनितान्तासक्तिदुर्व्याप्तिश्च ॥

१३

नवजलधरनीलं निर्मितानङ्गखेलं
रहसि जलधिकन्याबाहुसंशोभिकण्ठम् ।
किमपि मधुरवाचां बृन्दमुच्चारयन्तं
मनसि सततमीडे शार्ङ्गपाणिं मुकुन्दम् ॥

१४

वज्राङ्कुशादिशुभरेखमुमाधवेन
धात्रार्पितं शिरसि भक्तिभरेण दिव्यम् ।
नानाविधैः सुरतरुप्रभवैः प्रसूनैः
संशोभिशार्ङ्गधरपादसरोजमीडे ॥

१५

लसन्मन्दहासं श्वसद्भोगिराजे
शयानं दयानन्दपूर्णान्तरङ्गम् ।
सहस्रारशंखासिकौमोदकीभिः
सदा सेवितं शार्ङ्गपाणिं नमामि ॥

१६

वियद्रूपिणं विश्रुतामेयकीर्तिं
विरूपाक्षविध्यन्तरम्भोजसूर्यम् ।
वियद्गङ्गया क्षालितांघ्रिं प्रसन्नं
श्रये शार्ङ्गपाणिं शिवं सज्जनानाम् ॥

१७

नवमणिमयमुद्रामण्डितस्वङ्गुलीयं
करकमलमुदारं मस्तके मे निधेहि ।
दशशतरविराकाचन्द्रसाहस्रचक्ष-
स्तरविपुलविमानारूढ हे शार्ङ्गधन्वन् ॥

१८

लसन्नासिका ते सुचाम्पेयकोश-
प्रभा शारदाम्भोदपत्रायताक्ष ।
भ्रुवौ कामबाणासनाहङ्कृतिघ्ने
वपुस्ते जगन्मोहनं शार्ङ्गपाणे ॥

१९

त्वयि सति करुणार्द्रे शार्ङ्गधन्वाभिधाने
करिवरद जगत्यां कामधेनौ त्वदन्यम् ।
किमिति नरमुपासे शोकगर्ताभिभूतं
कलय हृदयमेतत्त्वत्पदाम्भोजलग्नम् ॥

२०

कदा शार्ङ्गचापप्रमुक्तैः पृषत्कैः
विदार्यारिसङ्घान्मदीयान्दयाब्धे ।
नृसिंहस्य वेषं वहन्दैत्यपुत्रं
यथा पालयस्त्वं तथा पासि शार्ङ्गिन् ॥

२१

धवलनलिनदाम्ना शोभमानं विरिञ्चि-
प्रमुखविबुधबृन्दैर्वाञ्छितानन्तलीलम् ।
निखिलनिगमगीतं त्रिर्निमेषाधिराजं
निरतिशयसुखाब्धिं शार्ङ्गपाणिं नमामः ॥

निजवपुषि दधानः सर्वलोकानिमांस्त्वं
किमु न वहसि विष्णो मां तृणात्फल्गुभूतम् ।
ननु विदितममोघं नाम तेनन्त विश्वं-
भर इति भरणं मे किं तवातीव भारः ॥

२३

चन्द्रमौलिसरोजसम्भववन्दितं विबुधेश्वरं
क्षीरवारिधिमध्यमन्दिरसौधभागविलासिनम् ।
भोगिराजशयं वरं विमलाशयावनदीक्षितं
शार्ङ्गपाणिमहं भजे परतत्वरूपमघान्तकम् ॥

२४

कुण्डलद्वयमण्डितांसयुगं युगाभचतुर्भुजं
प्रस्फुरद्दरचक्रशार्ङ्गसरोजमम्बुजलोचनम् ।
चामरैरुपवीजितं चपलायुतप्रभवाससं
शार्ङ्गिणं भवहारिणं फणिशायिनं प्रणमामि तम् ॥

२५

नखाग्रघाता भिदलत्कठोर-
हिरण्यगर्भाण्डकभित्तिजन्मा ।
गङ्गाप्रवाहः किल यस्य साक्षा-
च्छिवेन शीर्ष्णा विधृतः स्मरे तम् ॥

२६

भूमौ देवगणा वसन्ति शतशो भक्तावलीवत्सला
ब्रह्माद्या अतिशीघ्रमेव फलदाः पादानताखण्डलाः ।
हित्वा तान् कृतपूर्वदेव कदने निद्रालसे निर्ममे
देवे शार्ङ्गधरे कलिप्रियसखे चेतः स्थिरं मद्व्रतम् ॥

२७

विश्वम्भरे जाग्रति चक्रपाणौ
विहाय तत्सेवनमद्य मोहात् ।
खिन्नं सदा स्वोदरपूरणेपि
पुमांसमन्ये खलु हा भजामः ॥

चातक इव जीमूतं चकोरपक्षीव चन्द्रमसम् ।
कादम्बिनीमिव शिखी सदैव शार्ङ्गिन् स्मरामि
[तव रूपम्

२९

जलधितनया वामोत्सङ्गे शयानमनामयं
शमितदनुजं शान्ताकारं शरीरभृतां प्रभुम् ।
शरणमधुना यामि श्रेयस्करं नमतां सदा
शशिरविसदृशं श्रीमच्छार्ङ्गायुधं विबुधेश्वरम् ॥

३०

चतुर्भुजं चन्दनचर्चिताङ्गं
चतुर्मुखाद्यैरभिवन्द्यपादम् ।
चामीकराद्रीन्द्रधनुःप्रियं तं
चक्रायुधं शार्ङ्गधरं प्रपद्ये ॥

३१

प्रफुल्लमल्लीवकुलाम्बुजात-
चाम्पेयमालोत्करशोभिकण्ठम् ।
कण्ठीरवास्यं दलितारिवर्गं
प्रभुं भजामो हृदि शार्ङ्गपाणिम् ॥

३२

शरच्चन्द्रिकामञ्जुलं मन्दहासं
कदा शार्ङ्गपाणेर्वयं लोकयामः ।
रमाराधितं पादपङ्केरुहं तत
कदा संस्पृशामो मुदा मस्तकेन ॥

३३

दारिद्र्यपङ्कं दारयाद्यैव देव
स्वकीयान् सदा रक्ष क्लेशाद्भवत्त ।
स्वपूरैर्गृहं पूरयाद्याद्य मदीयं
स्वतन्त्रोसि यद्रोचते तत्कुरुष्व ॥

३४

त्वत्कीर्तनं तव कथाश्रवणं जनानां
संसारहारि नमतामपवर्गकारि ।
ब्रह्मादिवन्द्यपदपङ्कज दिव्यमूर्ते
मां पाहि शार्ङ्गधर सर्वसुराधिराज ।

३५

कस्तूरिकातिलकशोभिमुखेन्दुबिम्ब-
मीषत्स्मिताञ्चितममोघकृपार्द्रवीक्षम् ।
द्रक्ष्ये कदा मधुरभाषि पवित्रकीर्ते
श्रीशार्ङ्गचापधर वेदशिरःसुवन्द्य ॥

३६

राकाशरच्छशधरातुलगर्वपूर-
सङ्कर्षणं करुणया कलिताधिवासम् ।
सन्दर्शयास्यमधुना नवपद्मकान्ति-
निक्षेपहारि मम सुन्दर शार्ङ्गपाणे ॥

३७

वन्दामहे तव पदं सुरबृन्दमौलि-
माणिक्यदीप्तिकलितं हृदि शार्ङ्गपाणे ।
मोहान्धकारतरणे करुणाम्बुराशे
हे वारिजाक्ष शशिबिम्बसमास्यबिम्ब ॥

३८

शम्भुप्रजेश्वरशतक्रतुभिः सदैव
संस्तूयमानकृतमन्दिर कुम्भघोणे ॥
सर्पेन्द्रताक्ष्र्यशयनार्ककिरीटभासा
धिक्कारितार्क शरणं भव शार्ङ्गपाणे ।

३९

त्वं मातासि पिता त्वमेव च सुहृद्बन्धुस्त्वदन्यं हरे
मन्ये नैव सुरं सुरेन्द्रमपि वा ब्रह्माणमीशं गृहम् ।
वैकुण्ठे तव सन्निधौ निवसतिस्त्वन्मूर्त्यवेक्षा सदा
भूयान्मे न परं वृणे वरमहं श्रीशार्ङ्गपाणिप्रभो ।

४०

निगमशिरसा वेद्यं हृद्यं जितारुणपल्लवं
जनिमृतिजरार्तिघ्नं निघ्नं सदा स्मरतां हृदि ।
चरणयुगलं त्वत्कं स्वामिन् प्रदर्शय नः सदा
निरवधिकृपाकूपारोसि प्रभो वरशार्ङ्गभृत् ॥

४१

त्वत्सेवादर्पभृतं ब्रह्मेशादीन् सुरानगणयन्तम् ।
अहमात्मानं विष्णो कदा विलोके कृतार्थमिव
[शार्ङ्गिन् ॥

४२

कमलनयनं कालाद्श्वस्तितेतरपङ्कज-
द्युतिशरदुमाकान्तोत्तंसप्रभाधवलस्मितम् ।
त्रिजगदुदरव्याप्तं तेजो विरिञ्चिभवादिभि-
र्हृदि मम सदा भूयाच्छार्ङ्गं दरं च दधन्मुदे ॥

४३

प्रसीद मे दयानिधे समुद्धरार्तिवारिधेः
प्रभो पयोधिजासखे दरिद्रतां निरस्य मे ।
तवैकदेश विष्ठितं जगच्चराचरात्मकं
तदेकदेशरूपिणो न मेवनं तवाधिकम् ॥

४४

शातकुम्भलसदाभरणाढ्यां
श्यामलां सुरुचिरामसमानाम् ।
शार्ङ्गचापधरतावकमूर्तिं
शान्तचित्त इह नित्यमुपासे ॥

४५

निर्मलं निगमितासुरजङ्घं
निर्जरौघवरसम्पदहेतुम् ।
नन्दकाख्यकरवालमुदारं
नौमि शार्ङ्गधनुषो मथनुल्ये ॥

४६

भर्जितासुरकलेबरबृन्दां
शार्ङ्गिणः करतले विलसन्तीम् ।
कालिकाग्निचयभीषणकान्ति
चिन्तये वरगदां रिपुहत्यै ॥
४७

नादमूर्च्छित सरोजमवाण्डं
निर्मलेन्दुसदृशं रविभीमम् ।
कान्दिशीकदितिसम्भवसैन्यं
शंखराजमरिभृत्तव नौमि ॥
४८

काशिकानगरतत्पतिकृत्या-
दाहकारणममोघममेयम् ।
सर्वदेवमयसर्वशरीरं
चक्रमीश तव नौमि करालम् ॥
४९

सर्वदेवादिदेवेश शार्ङ्गपाणे कृपाम्बुधे ।
स्तुतिव्याजान्ममागस्त्वं सहस्व सकलं प्रभो ॥
५०

VENIDATTAKAVI THE AUTHOR OF SAHITYABDHI AND SATASLOKIVYAKHYA.

P. V. VARADARAJA SARMA, B. O. L.

Theodor Aufrecht did not mention Sahityabdhi or its author Venidattakavi in his Cotalogus Catalogorum but noticed one Venidatta as the author of Sataslokivyakya P. 631. Dr. M. Krishnamacharya M. A., P. H. D. has noticed Sahityabdhi and its author Venidatta but did say nothing about his other works in his history of Sanskrit Literature p.792. From the ref. "Tanjore IX 4105" given by the Dr. it seems probable that Saraswathi Mahal alone is known to possess a copy of Sahityabdhi.

In this library there are both the works Sahityabdhi as well as Sataslokivyakhya with Nos. 4851-5445 respectively. Both these Mss. have been described in the Descriptive Catalogue of this Library. The introductory verses and the colophons of both of these works quoted below will prove that the authors of these two works are identical.

I No. 4851

वासुदेवसमुद्भूतभागधभूद्भागिसूनुना ।
वेणिदत्तेन कविना साहित्याब्धिर्विरच्यते ॥

2 No. 5445

वासुदेवसमुद्भूतभाग्यभृद्भागि सूनुना ।
शतश्लोकीविवरणं वेणीदत्तेन तन्यते ॥

3 No. 4851

इति वेणीदत्तकविविरचितानि शृङ्गारपद्यानि ।

4 No. 5445

इति श्रीमहोपाध्यायवासुदेवात्मजभागिसूनुना वेणीदत्तकवीन्द्रेण कृतायां शतश्लोकीव्याख्यायां भावार्थदीपिकाख्यायां काथाधिकारः ॥

The following verse found on the last folio of Ms. No. 5445 representing Sataslokivyakhya is suggestive of its author's having written works on several subjects.

तर्के दुस्तर्कयुक्तिर्निखिलनयकृतौ कल्पनाकोविन्दः
सङ्गीतज्ञान्तरङ्गः श्रुतिपठनशुचिस्सर्वचातुर्यचुञ्चुः ।
ज्योतिःशास्त्रप्रगण्योप्रगणितगणितो वैद्यविद्यानवद्यः
साहित्ये सार्वभौमो जगति विजयते वेणिदत्तः कवीन्द्रः ॥

That Venidatta had the titles Mahopadhyaya and Kavindra conferred upon him is clear from the above quotation.

As Ms. No. 4851 Sahityabdhi is rare single and very old it is thought that no preservation will be better than to publish it. The following is the full text of Sahityabdhi.

Sataslokivyakhya or Bhavarthadipika is a commentary on Bopadeva's Satasloki a medical work. Since Bopadeva's date is fixed the upper limit of Venidatta's age also can easily be fixed.

साहित्याब्धिः ॥
of
वेणीदत्तकविः ॥

B.L. 4851
D. 5312

किं कान्ताकटिकिङ्किणीकलकलैः किं कीरकर्णामृतैः
किं वा कोकिलकूजितैः किमतनोः कोदण्डघण्टारवैः ।
किं वा वैविलसद्विरिञ्चिवनितावीणारवाडम्बरैः
वेणीदत्तकवेर्विदग्धकविता यद्यस्ति किं वा परैः ॥

* * * *

वासुदेवसमुद्भूतभाग्यभृद्भागिसूनुना ।
वेणीदत्तेन कविना साहित्याब्धिर्विरच्यते ॥

तत्र स्वामिन्येवानुरक्ता स्वीया । सा यथा—
चित्ते वारिविनिर्मला गुणगणे गङ्गातरङ्गोज्ज्वलाः
धैर्ये भूमिरिवाचला व्रतविधौ वन्द्याः इवेन्दोः कलाः ।
पत्युः प्रेमणि पेशलातिकुशलाः के पे च याः कोमलाः
कालेऽस्मिन् विरलाः स्वभावसरला धन्याः कुलानां कलाः ॥

मुग्धा यथा—

द्वैराज्ये ललिताङ्गरागविषये सद्वाल्यतारुण्ययो-
रागश्चेतसि नद्ध एव वलिभिर्मध्योऽपि सम्बद्ध्यते ।
सूक्तैःसान्द्रसुधासरिद्रससमुत्कर्षैः समाकृष्यते
चक्षुर्भ्यां च चमूरुचञ्चलदृशश्चाञ्चल्यमाचर्यते ॥

मध्या यथा—

घर्मोद्गत्वरसलिलविलसल्लोलतावीचिजाग्र-
ज्जृम्भावर्तप्रविकटमहाह्लीनदीनीयमानम् ।
निःसीमेऽस्मिन् सति धनरसे सङ्गमे सन्निमज्ज-
त्सुभ्रूस्वान्तं श्रयति सहसा साहसी शम्बरारिः ।

प्रगल्भा यथा—

मन्दं मन्दं समुद्यत्स्मितसितकिरणाबद्धवैराग्रकान्ते
नासामुक्ताफलस्य द्विगुणमधुरिमालास्यपाण्डित्य-
[भाजि ।
तन्वङ्गयायासशङ्काकुलरतिपातिना दत्तहस्तावलम्बे
पुम्भावे पक्ष्मलाक्ष्याः प्रथयति न मुदं कस्य
[धन्यस्य यूनः ॥

नवोढा यथा—

भृशं धत्ते कम्पं सभयधृति झम्पं मृगयते
बहिर्यानोपायं कमठ इव कामं कलयति ।
प्रविष्टान्तःकक्षं व्यपसृतसपक्षं नववधूः
न भर्तुः पर्यङ्कं श्रयति कृतशङ्कं कथमपि ॥

यथा वा—

विधत्ते नाश्लेषं प्रियानिकटदेशं न भजते
न सस्नेहावेशं मृदुवचनलेशं वदति वा ।
दृशोरस्तोन्मेषं सृजति हृदयेशं हि न परं
नवोढा न क्लेशं हरति कुसुमेषुं च कुरुते ॥

पुनर्यथा वा—

तिमिरकलितकाले साधुसौधान्तराले
मनसिजनरपाले कोपकीलाकराले ।
कमलदलजलं वा कांस्यमुक्ताफलं वा
शयनगतनवोढस्त्रीवपुश्चञ्चलं वा ॥

यथा वा—

अधिललितलवङ्गीकुञ्जमङ्गीकृतास्या
कपटवचनभङ्गीनिस्तरङ्गीकृतापि ।
नवकनकनिभाङ्गी कान्तसङ्गीभवन्ती
चकितचलकुरङ्गीसाम्यमङ्गीकरोति ॥

अज्ञातयौवना यथा—

कथं वा नारङ्गं हृदि युगमतुङ्गं समुदितं
कुतो हक्श्रीपर्णं युगलमपि कर्णं श्रितमिदम् ।
नवः कोऽयं व्याधिर्न हि सखि समाधिर्मनसि मे
कथं कुर्वे दानं वद गदनिदानं न कलये ॥

परकीया यथा—

विनीतो विश्वासी सततसहवासी समवयाः
सुरूपः सम्पन्नः सुचिरमविषक्तः सहृदयः ।
स्थितो यः सद्वैव मम शिशुसुहृत्तेन सह मे
हतस्नेहोत्साहं विधुरपि विवाहं किमकरोत् ॥

यथा वा—

श्वश्र्वः साध्यसुश्रृंखलाकलितया सम्बन्धिशङ्कासृणी-
सम्भिन्नान्तरया सुहृत्सुनयनासङ्ख्येऽपि सोत्कण्ठया ॥
साकूतस्मितसूचिताञ्चितसरित्सङ्केतया संज्ञया
शौरिः श्यामसरोजसुन्दरदृशा सायं समामन्त्रितः ।

सामान्यसुन्दरी यथा—

लीलाभिः परिलालितः परभयात् प्रीत्या परं पालित-
श्चातुर्येण विवर्धितः स्वयमुमावेशेन सन्तर्जितः ।

नेत्रान्तेन निमन्त्रितः सरभसं गाढं गुणैर्गुम्भितः
सम्पल्लुब्धतया तनुर्वनितया नीतो नु कां कां
[दशाम् ॥

नायिका यथा—

निखिलयुवतिदूरैर्लक्ष्यलावण्यपूरैः
गुरुतरगुणवारैश्चारुचातुर्यसारैः ।
न भवति भविता वा नाप्यभूद्गौरुरन्या
द्युतिजितसुरकन्या सैव धन्या धरण्याम् ॥

सा चाष्टधा । तत्र खण्डिता यथा-

स्फुटं ब्रूते सङ्गं सुरभिवदनाङ्ग हि सुतनोः
स्फुरल्लाक्षारागं हृदयमनुरागं प्रथयति ।
इदं नेत्रालस्यं कथयति रहस्यं तदपि किं,
सृजन् मिथ्यालापं कितव परितापं जनयसि ॥

प्रोषितपतिका यथा—

विनिश्वासः प्राणानसमशरबाणाहततनो-
रपि प्राणा आशामसमगुणयानुकुलतया ।
तथाप्यनुरागं स च विरहभङ्गाङ्गकृशतां
स्फुटं ब्रूते तापं प्रबलकृशता पङ्कजदृशः ॥

यथा वा—

तादृक्त्वदीयविरहानलदीपितेस्या
धूपायतीव हृदि चन्दनपङ्कलेपः ।
सङ्कल्पकल्पितभवाप्लुतिबिम्बपूजा
पादोदकं भवति नेत्रपयःप्रवाहः ॥

यथा वा—

दिशति न जीवितुमर्थं
धृतं त्वदर्थं सति त्वयीशेन ।
तद्रतिपतिनृपदूतीं
नेष्यति सूनां वियोगचण्डालः ॥

यथा वा—

त्वत्प्रेमहेम्नि विरहानलसङ्गमेन
दोषं विलोकयति कामसुवर्णकारे ।
सोऽयं सखि त्वयि मनोहरमूलिकायां
नान्यत्तु गण्यमिह जीवितमन्तरेण ॥

कलहान्तरिता यथा—

पतित्वा पादान्तेऽप्यपसरति कान्ते किमपरं
दयालेशः स्वान्ते मम न च कृतान्तेन जनितः ।
विषादे मग्नाहं तदिह सखि साहङ्कृततया
रतीशः सन्तापं कुमतिरनुतापं च कुरुते ॥

विप्रलब्धा यथा—

यमाशासञ्जातः प्रसरति हि वातः पुनरसौ
धुपश्यामे तातः कुटिलमदातः समुदितः ।
शठोऽयं नायातः किमु चलसि नातः परमितो
गतो यामो मातः दहति धृतिपातः सहृदयम् ॥

उत्कण्ठिता यथा—

किं काश्चिन्निभृतप्रियामभिसृतः किं निद्रयान्धीकृतः
पन्थायं किमु विस्मृतःकिमटवीमध्ये हि कैश्चिद्धृतः
किं मित्रेण समागतः किमथ वा कार्यान्तरे व्यापृतः
किं कोपं समुपागतः प्रियतमस्त्वद्यापि यन्नागतः ॥

कियत्क्षणं वर्षसि बाष्पजालं
प्राणप्रिये प्रेयसि ते कृपालम् ।
मानं त्यजाधेहि धियं विनोदे
मानापनोदे प्रतिभूरनङ्गः ॥

खण्डिता यथा—

अङ्गाङ्गरागां गुणरिङ्गणेन
कृष्णोऽप्यकृष्णप्रभया समेतः ।
कस्याश्चलच्चक्षुषि चुम्बनेन
निरञ्जनः साञ्जनतामुपेतः ॥

यथा वा—

प्रातर्वाताहतव्रततिचलच्चारुनीलोत्पलाक्ष्याः
दृग्भ्यां रागः प्रियमभिगतं यत्समीक्ष्याललम्बे ।

तन्मन्येहं प्रतिभटवधूपादघातानुलिप्त-
प्राणेशोरस्स्थलघनतरालक्तकच्छाययवे ॥

कपुटकिधिविकासैरिंगिताकारहासैः
कथमपि विरहार्तिं छादयन्त्या भवत्या ।
स्थितमपि निभृतान्तर्गूढमादाय कान्तं
प्रकटयति नितान्तं पाण्डुरा गण्डपाली ॥

यथा वा—

चरमाचलचूडाञ्चल-
चुम्बिनि चन्द्राननाच चण्डांशौ ।
चेताभ्रुवचापाञ्चित
चिह्नीयति चञ्चलं चेतः ॥

मालयामलयमाहिमालयं
लीलया कमलया कृतालकम् ।
हेलयैव वलयैर्निराविलं
शीलिताखिलखलावलीलयम् ॥

अभिसारिका यथा—

गले मुक्ताहारं हृदि च घनसारं मलयजं
शुभाङ्गे कर्णाटीममलसितशाटीमधिगताम् ।
न कैरप्यालक्ष्यां विधु यासि (?) दक्षां सहचरीं
पथि ब्रूते वेणी त्वदभिसरदेणीदृशमिमाम् ॥

वासकसज्जिका यथा—

कौशेयं परिधाय हारमुरसि प्राधाय काञ्चीलतां
मध्येश्रोणि विधाय सायमभिपं विज्ञाय चागामिनम्
कान्ता केलिवने निकुञ्जभवने सामोदितालीजने ।
कामेनाकुलिता मुहुर्विवलिता द्वारं समुद्वीक्षते ॥

शिक्षा यथा—

वयं ब्रूमः सारं यदि तुमु (?)विचारं हि मनुषे
गृहीत्वेदं बिन्दीकृतमधुपमिन्दीवरयुगम् ।
न गच्छ त्वं कुञ्जं मधुरमिह गुञ्जन्नतिदृढः
स्थितोयं कालिन्दीतटभुवि मिलिन्दीपरिबृढः ॥

मानिनी यथा—

नयसि शयमृणाळं किं कपोलान्तरालं
त्वमधिवदनकूलं किं दुकूलं तनोषि ।
नयनसलिलपूरं किं सुदूरं विधत्से
प्रणयवति किमर्थं सख्यनर्थं करोषि ॥

नायिकानुभावो यथा—

कृतरतिपतिरक्षा ब्रह्मविद्याविपक्षा
विदलकमलीरगन्धङ्गभङ्गेतिदक्षाः ।
निशितशरसपक्षास्ते विलक्षा मृगाक्ष्याः
सुकृतवति कटाक्षाः पुंसि सम्बद्धलक्ष्याः ॥

वातावर्तितवारिजालिविकसद्रेणूत्करैर्वासितं
स्फूर्जत्संरवसारिकाशुकशतैः शश्वत्समुल्लासितम् ।
चञ्चच्चञ्चलचञ्चरीकचटुलोच्चारैश्चमत्कारितं
तद्गेहोपवनं स्मरामि ललनालीलायितैर्लालितम् ॥

नैतद्व्योम्नि मृगाङ्कमण्डलमिदं किंतु त्रिलोकीजये
पत्रालम्बनमेव पुष्पधनुषः प्रौढिं समालम्बते ।
तन्मध्येऽपि च विस्फुरन्ति विलसत्कस्तूरिकालेखिता
लोके लाञ्छनकैतवेन ललितश्यामा लिपिश्रेणयः॥

इति श्रीवेणीदत्तकविविरचितानि
शृङ्गारपद्यानि ।

THE ANCIENT TAMILS AND THE VEDIC FAITH.*

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Though no one country on earth and no single people in God's creation can claim to hold the sole monopoly of truth, wisdom and spirituality, it as an acknowledged fact that Indian civilisation has been predominantly influenced by the higher values of the spirit rather than of the flesh—more than most other nations of the world both ancient and modern. The civilisations of ancient Assyria, Babylonia, Greece and Rome, tho' great and powerful in their days, are now extinct. Even Christianity and Islam, which are essentially Asiatic in origin, have been materialised by modern Europe and Turkey. The peculiarity and vitality of Indian civilisation on the other hand, consists in its essentially spiritual background, appeal and outlook. Here, Religion is not and has never been a state-concern in the sense of being directed by the government of the day after its own likes and dislikes. There is no organised church and no system of proselytisation enjoined as an article of faith. Hinduism recognises that faith connot be commanded or commandeered. Religion is the gradual unfolding of the spirit thro' immemorial evolution of the spirit towards a legitimate stature. It is the look-out of the individual and the community in which he is placed.

आचारश्चैव साधूनामात्मनस्तुष्टिरेव च
(धर्ममूलं)

This ultimate source of Religion is therefore, not human but divine. Hinduism is thus built upon the recognition of the limitations of human experience and reason and is content to name the final repository and sanction of all spiritual light, Ethics and morality as — "Revelation" which is eternal, and authorless.

This body of knowledge is termed Veda, which etymologically signifies no particular book. It is a *generic* term for the highest knowledge not known thro' any other source:

*An address delivered at the invitation of the authorities of the Tiruvadi Devasthanam.

प्रत्यक्षेणानुमित्या वा यस्तूपायो न दृश्यते ।
एनं विदन्ति वेदेन तस्माद्वेदस्य वेदता ॥

Barring a few historic exceptions, the bulk of Indian society is pledged to the vedic ideas of spiritual culture, social order and morality—of the doctrine of Karma and transmigration, of the coordination of social effort through division of labour calculated to assure permanent individual and collective uplift by means of a socio-religious ordering of units through *Varṇa* and *Āsrama - Viveka*. The objection that in such a slow process of individual opportunity for evolution, whole groups would miss their chances of betterment at any given time, is satisfactorily met by the theory of transmigration according to which no good work goes in vain 'नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति

(Gita)

without forging a new link in the future well-being of the doer and every average man and woman will have numerous opportunities to be born again and again to do better still - (*பிறவிப் பெருங்கடல் நீந்துவர்* etc.) so that none is prematurely or invidiously cut off before he can fully develop and work out his potentialities.'

These twin doctrines of Transmigration and Karma and Varnasrama have been the differentia of Vedic Religion from time immemorial. It is what distinguishes it from other creeds. And the world is yet to find a substitute to it—let alone suggest any improvement upon it. It has been endorsed by one and all of the greatest thinkers of our land for generations past and even Buddhism and Jainism which revolted against some of the older doctrines of Hinduism, accepted the soundness of Karma and transmigration with its corollaries of *Varnasrama*. There can be no higher testimony to the indispensability of the two doctrines in any sound theory of Ethics and Sociology.

However, no doctrine is without its dissenters and opposition. The Carvaka or Materialist philosophy is well-known in ancient times. It can never be completely routed. We have today in our midst many of these dissenters adopting the usual methods of controversy of a kind —such as the propagation of sensational theories and politico- historical cults of racialism binationalism and linguistic bogies in order to undermine the influence of established beliefs. These often make use of certain of the pet theories of foreign historians about the Aryan

vs Dravidian races - the conflict of cultures, the alleged domination of Aryanism over Dravidianism ending up in a call to Dravidians to rid themselves of the social, literary and cultural tyranny of Aryanism - by all means such as stopping Aryan and Agamic methods of worship in temples, — nay, do away with them, burn sacred books, bury the idols etc. as acceptance of the Hindu view of life based on Vedic belief and sanctions, is against the spirit of Dravidian genius. To what extent this frenzy can descend has been exemplified only the other day by the proposal to make a bonfire of the two great classics of Tamil written by pucca Tamilian men of letters—the famous Ramayana of Kamban and the Periapuranam of St. Sekkilar. Other funny consequences of this new theory are the resuscitation of Ravana as a king of the Dravidians and an endorsement of his actions as correct ideal of conduct and similar reclamation of legendary Asuras like Hiranyakasipu. The question therefore is — Are faith in the Vedas and acceptance of the sanctity of Agamas, recognition of Varnasrama, Karma etc., opposed to the spirit and letter of the real genius of the Tamil people as reflected is their oldest classics ? Is there any real basis for conflict of cultures claimed by the Sensationalist ?

I propose to examine this aspect of the question in the light of internal evidences furnished by one of the greatest works in Tamil literature and the most ancient one now available—*viz* the Tolkappiam—which is acknowledged even by the Dissenters as the brightest and purest literary gem of their ancestors, before which 'the 'rubbish of Kambaramayanam and Periapuranam cannot raise their ugly heads'.

1. Parentage. It is well to start by considering the parentage of the author. He has been claimed to be a member of Kappiakkudi—and hence a non-Aryan. Tradition and commentator Naccinarkiniar however look upon him as Trnadhumagni son of Sage Jamadagni. Professor K. Subramanya Pillai objects to this that we know of no brother of Parasurama which Trnadhumagni should have been, had he been a son of Jamadagni. This seems to be based on a misconception. The term son of Jamadagni evidently signifies no more than that he is a descendant of the Jamadagni gotra—which is

the same as भार्गवगोत्र. Curiously eno' the name தொல்-காப்பியன் looks like a paraphrase of प्राचीन-भार्गव. Kappiya is a derivative of Kavya [1] which is one of the synonyoms of a scion of Kavi (Bhargava). The famous Sukra-charya is termed both a Bhargava and Kavi. As a descendant of the same gotra as Sukra, Jamadagni and Parasurama, Trnadhumagni or whatever was his original name, was known as Tol-Kappian— whose Sanskrit equivalent would be प्राचीन भार्गव —the term प्राचीन (Tamil தொல்) being prefixed to distinguish this family from that of plain भार्गवs.

2 Whatever be his parentage, Tolkappianar is reputed to have been a disciple of Agastya who at least was a Brahman of Vedic faith. Prof. K. S. Subramania Pillai, tries to wriggle out of the difficulty by suggesting that Agastya is a Tamil name meaning 'indispensable': அகத்தியம். But he forgets that even this etymology is Sanskritic in origin. அ- as a negative prefix is foreign to pure Tamil formations. It may be that Agastya came to be so called on account of his mountain-residence. अग-सु-त्य. The suffix त्य is found in other names also like पुलस्त्य. But it is interesting to note that the *Padapātha* does not split the word (R. V. I. 179, 6). But this may be due to the second term not occurring as an independant word.

3 The author of Tolkappiam is further reputed to have mastered the Aindra Grammar in Sanskrit before writing his own. His reference to eight cases is believed to be specially based on Aindra—as the Vocative is not treated as a separate case by Panini. He adopts or translates into Tamil many of the technical terms of Sanskrit Grammar and vocabulary like:-

1 வேற்றுமை - Vibhakti 2 தொகை - Samasa 3 முன்மொழி நிலையல் - Uttara padartha Pradhana 4 பின்மொழி நிலையல் - Purva padartha Pradhana 5 இருமொழி நிலையல்- Ubhayapadartha Pradhana 6 தத்தம் பொருள்வயிற்றம்மொடு சிவணல் - अजहल्लक्षणा 7 ஒப்பில் வழியாற் பிறிதுபொருள் சுட்டல் - जहल्लक्षणा 8 அளபு - मात्रा Also மாத்திரை (செய்யுள் 413) 9 இருமொழிமேலுமொருங்குடனிலையல் - अन्यपदार्थप्रधान 10 காரமுங்கரமுங்கானொடு- वर्णकारः 11 உவமம்-उपमा 12 அந்தம் - अन्त (ending) 13 பகுதி - प्रकृति 14 சூத்திரம்-सूत्र 15 நிமித்தம்-निमित्त (மெய் 267) 16 காமம்-काम 17 கருமம்-कर्म 18 திசை-दिशा 19 காரணம்-कारणम् 20 ஏது-(477)-हेतु 21 படலம்-(पटल)22 பிண்டம்-पिण्ड 23 காலம்-काल 24 சித்திர-चित्र

1. cf. Also Payiravrtti by Arasan Shanmuganar, 1905, pp. 236-7.

25 குஞ்சரம்- (574) कुञ्जर 26 குண- गुण (630) 27 வைசிகன்- वैश्य 28 முனிவர்- मुनिः 29 உத்தி- (665) उक्ति (तन्त्रोक्ति) 30 ஞாபகம்- ज्ञापक 31 அதிகார முறைமை- अधिकार 32 படிமை- प्रतिमा 33 சூதர்- सूत 34 மங்கலம்- मङ्गल 35 பூத- भूत 36 தெய்வம்- दैव 37 மந்திரம்- मन्त्र 38 பருவம்- पर्व 39 அமரர்- अमर 40 வாணிக- वाणिज्य 41 தாபத- तापस.

4 His acquaintance with the Vedas and Vedangas is clear from many passages. The Sutras

(1) எல்லாவெழுத்தும் வெளிப்படக் [கிளந்து

* * * * *

அகத்தெழு வளியிசை யரிறப நாடி
அளவிற் கோடவந்தணர் மறைத்தே

(2) அஃதிவணுவலா தெழுந்து புறத் [திசைக்கும்
மெய்தெரி வளியிசை யளபு நுவன்றி [சினே (103)

show deep acquaintance with Vedic Siksha and Pratisakhyas cf:—

चत्वारि वाक्परिमिता पदानि
तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति ॥

Knowledge of छन्दस् and निरुक्त are indicated in the செய்யுளியல் in such contexts as வண்ணம் (वर्णक) சுரிதகம் (छुरितकम्) கொச்சகவொரு போகம்போதரங்கம் (अम्भोतरङ्ग) and in the derivation of numerals like தொண்ணூறு (Ninety) and தொள்ளாயிரம்—

ஒன்பானொகரமிசைத் தகரமொற்று
முந்தையொற்றே ணகர மிரட்டும்
பஃதென் கிளவியாய்த பகரங்கெட
நிற்றல் வேண்டு மூகாரக் கிளவி
யொற்றிய தகரம் றகரமாகும்—
[ஒன்பது + பஃது = தொண்ணூறு]
[ஒன்பது + நூறு = தொள்ளாயிரம்]

The derivations of the above are based on principles of (desperate) derivation recommended by Yaska and the Nairuktas:

अप्यक्षरसामान्यान्निर्ब्रूयात् ।
नत्वेव न निर्ब्रूयात् ।
वर्णागमो वर्णविपर्ययश्च
द्वौ चापरौ वर्णविकारनाशौ ।
धातोस्तदर्थातिशयेन योगः
तदुच्यते पंचविधं निरुक्तम् ॥

Acquaintance with Kalpa-Sutras is clear from the remarks on கற்பு-defined as करणम्
கற்பெனப்படுவது கரணம்.

5. We may note also full acceptance of caste-system when the four castes are named in the order of the Dharma Sutras and Dharmasastras: அந்தணர், அரசர், வைசிகன், வேளாண்மாந்தர். The term அரசர் is derived from राज राजन्य ॥ The Brahman has six duties षट्कर्म—which are the same as enjoined in Dharmasastras

அறுவகைப்பட்ட பார்ப்பனப் பக்க [மும்
ஐவகை மரபினரசர் பக்கமும்
இருமூன்று மரபினேனோர் பக்கமும்—

Much capital is sought to be made by Dissenters of the use of the term "வகை". That the well-defined

caste-duties are meant is borne out by the express statements not only of commentators but of Sangam works like the *Patiṟṟuppattu* (III, 125-28) which explain the six duties in terms of ஓதல், ஓதுவித்தல் etc.,

The six duties of the Brahman are अध्ययनं Vedic study, अध्यापनं teaching of Vedas, यजनं Sacrificing, याजनं officiating at sacrifices, दानं giving and प्रतिग्रह receiving, which are given by the commentators on Tolkappiam as ஓதல், ஓதுவித்தல், வேட்டல், வேட்பித்தல், ஈதல், ஏற்றல். The last being inconsistent with Sovereignty, the kings(क्षत्रिय or राजन्य) have only five: ஐவகை மரபின் அரசர் பக்கமும் The Vaisyas are named *as such*– வைசிகன் பெறுமே வாணிக வாழ்க்கை cf कृषिगोरक्ष्य वाणिज्यम् ... (Gita)
வணிகர்க்குரிய ஆறு மரபாவன:—
ஓதல், வேட்டல், ஈதல் omitting अध्यापन, याजन, प्रतिग्रह and substituing instead உழவு, வாணிகம் and நிறையோம்பல். It will be seen that the Gita also gives both cultivation and trade as duties of Vaisyas. As regards the fourth caste of வேளாண்மாந்தர் their six duties are உழவு, உழவொழிந்த தொழில், ' விருந்தோம்பல், பகடு புறந்தருதல் and வழிபாடு which last, is the same as what is taught by the Gita and the Dharma Sastras viz., परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम्. His sixth right is வேதமொழிந்த கல்வி as commentator இளம்பூரணர் expressly adds.

Elsewhere again, commenting on "உயர்ந்தோர்க்குரிய ஓத்தினான" he writes—மேல் அதிகரிக்கப்பட்ட இருவகையோரினும் உயர்ந்தோராகிய வணிகர்க்கு ஓத்தினான்- உரிய— ஓதுதல் நிமித்தமாகப் பிரிதலும் உரித்து. ஈண்டு ஓத்து என்பது வேதம். அது நால்வகை வருணத்திலும் மூவர்க்கு உரித்தென்பது. These ideas are clearly based on the Dharmasastras of Manu, Vasishta, Gautama[1] and others. The classification of people into castes presupposes class-duties and privileges which are peculiar and non-transferable–and therefore hereditary.

If caste were not hereditary, it would be difficult to explain why any man may not choose his own calling at will and exercise such privileges as he wants to. For example, can a king exercise ஏற்றல்; and a வைசிக resort to ஓதுவித்தல், வேட்பித்தல், and ஏற்றல்; can a king take up உழவு, வாணிகம் etc., and a வேளாண்மாந்தர் exercise teaching, வேட்பித்தல் etc., No—

1 द्विजातीनामध्ययनमिज्यादानम् । ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः ॥
(G. S. 10. 1-2) S. S. Bharati *Notes on Tolkap*, p. 68.

seems to be the answer of the Tolkappiam and its commentators. Nor are any instances recorded in the Sangam classics; because, the castes are graded and the duties rigidly enjoined as स्वधर्म. Gradation even if it does not support inferiority and superiority—must recognise difference. Speaking of separation from family for purposes of study, Tolkappiar restricts it to the "higher (of the two)": Vaisya and Velanmandar. How is the Vaisya "உயர்ந்தோன்" higher than or superior to the வேளாளர் if all human beings are of equal status and can choose their avocation according to their likes? If they can, why should "study leave" be denied to வேளாளர்? and confined to the three "higher classes"? If the superiority here refers to that of riches, it is, to say the least, unjust and invidious; and if to that of intellect, obvious and so needless to mention it and make a Sutra. (2) Even among the members of the kingly caste, there are distinctions of birth: அன்னரா யினுமிழிந்தோர்க்கில்லை—(639) மன்னர்போலஞ்செல்வத்தாராகி இழிகுலத்தோர் காடாண்டாராயினும் அவர்க்கு இவையமையாது" (com பேரா). This refers to the possession of வில்லும் வேலும் கழலுங்கண்ணியும் தாருமாலை முக்தேரும் (हार). The expression இழிந்தோர் here, is significant and tell-tale. That some kind of gradation was recognised among the four castes is betrayed by many Sutras:

மேலோர் மூவர்க்கும் புணர்த்தகரணம்
கீழோர்க் காகிய காலமு முண்டே.

If the terms மேலோர் and கீழோர் here, has no reference to caste-gradation, and if any one belonging to any caste can be counted as high-born or low-born according to his conduct, then, the மேலோர் would not be *three* மேலோர் மூவர் but only one (ஒருவர்) judged by character—so that, there could be only two groups of men மேலோர் and கீழோர். There cannot thus possibly be *three classes* among the so called மேலோர் unless they signify the "three upper classes"!

(3) That the author is referring to the Brahmans by such terms as அந்தணர், மறையோர் etc., is clear from the Sutra:—

நூலே கரக முக்கோல் மணையே
யாயுங்காலை யந்தணர்க்குரிய 625

முன்னூலும் குண்டிகையும் முக்கோலும் போல்வன—அந்தணர்க்குரியன குடுமி, குசைetc.," cf.

தண்டமொடு பிடித்த தாழ்கமண்டல [த்துப்
படிவ வுண்டிப்பார்ப்பன மகனே
(குறு. 156)

These refer to यज्ञोपवीत, शिखा,

दण्ड, कमण्डलु etc., enjoined in the Dharmasastras.

(4) He had great regard for Brahmans as a class—வழக்கெனப்படுவதுயர்ந்தோர் மேற்றே. i.e , शिष्टाचार— உயர்ந்தோர் எனப்படுவார் அந்தணரும், அவர்போலுமறிவுடையாரும் (பேராசி). Cf also

வேற்றுமை தெரிந்த நாற்பாலுள்ளுங்
கீழ்ப்பாலொருவன் கற்பின்
மேற்பாலொருவனு மவன்கட் படுமே
(புறம்)

[ஒழுக்கத்தால் கீழ்ப்பட்டவன் கற்றால் ஒழுக்கத்தால் மேற்பட்டவன் அவனை யடைவது அடாதன்றோ! ஆதலின் ஈண்டு மேற்பால், கீழ்ப்பாலென்றது பிறப்புப்பற்றியேன்றி ஒழுக்கம்பற்றியன்றென விளங்கும்!]

(5) As pointed out in the சிறப்புப்பாயிரம்— the aim of the author is to codify the constitution of the language, literature, grammar, arts and social institutions of the Tamils:—

செந்தமிழியற்கை சிவணிய நிலத்
புலந்தொகுத்தோனே. [தொடு

It follows from this that the social beliefs and customs, institutions like caste, and assignment of duties therefor (marriages-etc,,) recorded by him, prevailed in the Tamil country of his time and were accepted by the people at large as natural (இயற்கை) "செந்தமிழ் கூறு நல்லுலகத்து வழக்கு" and that these institutions and beliefs were already recognised in the Agattiyam before him:—

முந்துநூல் கண்டு முறைப்படவெ
[ண்ணி

and that he is interested in them only in as much as they pertain to the daily life of the Tamils— which shows that the four castes referred to were divisions of Tamil Society as such. He is avowedly not writing a *Smrti* governing the lives and observances of those *outside* the pale of Tamilakam or those considered aliens to them. In so for then, as he divides the Tamil people into அந்தணர் அரசர், வைசிகர் and வேளாளர், nd gives their class-duties and privileges, the classes referred to must be taken to be Tamilians by race and language—and not aliens to the soil.

(6) Equally valuable light is thrown on the ancient Religion of the Tamils:—

மாயோன் மேய காடுறை யுலகமும்
வேந்தன்மேய தீம்புன லுலகமும்
வருணன் மேய பெருமணலுலகமும்

which shows that the Tamils already acknowledged and worshiped the guardian deities—(दिक्पालs) of Hinduism— Indra, Varuna and Visnu's eighth incarnation of Krsna aad that they conducted festivals and worship of these deities according to the rituals prescribed by the Agamas

Let me take this opportunity of refuting the sweeping remarks of Caldwell, on the question of idol-worship among Tamilians. The pious missionary and ardent Protestant that he was, he naturally tries to kill two birds of Image-worship and Aryanism at one shot—by the patronising remark.—" If the ten commandments were expressed in the speech of the lower classes of the Tamil people, the proportion of Sanskrit would be very greatly diminished. Of the entire number of words contained in the formula, there is only *one* word which could not be expressed with flawless propriety and poetic elegance in equivalents of pure Dravidian origin. That word is "Image*!*" Both word and idea are foreign to primitive Tamil usages and habits of thought and were introduced into the Tamil country by the Brahmans with the Puranic system of religion and the worship of idols" (p. 47).

Looking back for light, to the Tolkappiam which has been variously claimed as a work of the second or third Sangam—which Tamil enthusiasts place in some prehistoric antiquity (but which is probably not anterior to 2nd century A.D.)—we are agreeably surprised to find in him a solemn votary of image-worship, advocating (or at least recording) the worship of images of gods (and goddesses*?*) and conduct of festivals in their honour:—

மேவிய சிறப்பினேனோர் படிமைய
முல்லை முதலாச் சொல்லிய.

(பொருள் - அகத். ௩௰)

which conclusively proves that the act of idol-worship is by *no means foreign* to Tamil usages or habits of thought as the bishop in Caldwell would have us believe. It is also noteworthy that all indifferent to the purity of his Tamil of which Caldwell is more solicitous than the ancient Tamilians themselves— the author of Tolkappiam is content to use a word for image which is a direct corruption of the Sanskrit प्रतिमा. Commentator Ilampuranar makes this clear:—

மக்களல்லாதாரே தேவர் என்று பொருளாயிற்று. படிமையென்பது "பிரதிமா" என்னும் வடமொழித் திரிபு. அது, தேவர்க்கு ஒப்புமையாக நிலத்தின்கண் செய்து அமைத்த தேவர் மேல் வந்தது. அவருடைய பூசையும், விழாவும் முதலியன—" (p. உ௫).

This renders it certain that the ancient Tamils of Tolkappiam days, and before, were *willing worshippers* of idols of gods in heaven, (such as presumably

Indra, Varuna Krsna already referred to) and were *not ashamed or opposed to do so* however much Caldwell and modern dissenters may disapprove of the practice for reasons their own. As for the other remarks of Caldwell, suffice it to say that Tolkappianar for *his* part, found nothing derogatory to or subversive of Tamil culture, in adopting such ideas, expressions and institutions and Tamilising them !

Caldwell and writers of his ilk seem to be persistently conjuring up before their readers, visions of a golden age of Tamil in some remote past where it had dispensed with its Sanskrit *altogether* and can not merely "stand alone" but "flourish without its aid" (p. 45). Such an estimate of the independence of Tamil is at every step, belied by the author of the Tolkappiam who has himself used not out of choice or of "the fashion of the age" (p. 47) but of dire necessity, over a hundred words of Sanskrit origin—just for want of "equally appropriate words".

Apart from these technical terms and abstract ideas of grammar, prosody, logic, ethics, religion, rhetoric, literature, philosophy and law, which he himself had to use (Vide p. 4-5) the author of Tolkappiam was confronted with such a vast amount of them *already current in the works of his predecessors and contemporaries* and which had thus crept into the extant literature of his day, (for which he set himself to formulate the definitions), that he had *perforce to reckon with them* and *treat them as part of the standard vocabulary of Sentamil* and *worthy of free use* and *incorporation in Tamil literary compositions* and *put them under a separate category* honoring them with the *special epithet of* வடசொல்— "Northern words" or words of Sanskritic origin.'

"இயற்சொல் திரிசொல் திசைச்சொல்
வடசொல் லென்றனைத்தே செய்யுளீட்
[டச்சொல்லே

வடசொற்கிளவி வடவெழுத்தொரீஇ
யெழுத்தொடு புணர்ந்த சொல்லாகு
[ம்மே."

The next Sutra— சிதைந்தன வரி னுமியைந்தன வரையார்-goes further to legitimize words which had found their way into Tamil literature through *Prakrtic corruptions !*

Had such words of pure Sanskrit and Prakrtic sources been *so few and far between*, no grammarian of the standing of Tolkappiar would or need have taken any *special notice* of them

and *set up a separate philological category called* வடசொல், in the scheme of words. This clearly demonstrates that the impact of Sanskrit language and vocabulary, like that of its culture and civilisation, upon Tamil, was already in the days of Tolkappiar and his predecessors—as well as the authors of the I Sangam Age, so *complete, powerful*, and many-sided, that it had to be *openly acknowledged* and accepted with thanks. That the ancient Tamils looked upon such a contact of cultures as a *highly desirable consummation* worthy of all *encouragement*, is clear from the Sutra: என்றனைத்தே செய்யுளீட்டச்சொல்லே and that it *conduced to the greater literary charm of Tamil*—" செய்யுளின்பம் பெறச்செய்வான் (Com.).

Prof K. Subramanya Pillai, however tries to make light of the influence of Sanskrit language and literature upon the Tamils during the age of Tolkappiar—opining that "the Aryan influence in the days of Tolkappiam in the south, was *only very slight*" (p. XIV Introdn. 1923).

The *immensity* of that influence is shown by the remarks on the classification of treatises into முதனூல் and வழிநூல். Literature he says, is of two kinds—original and derivative. Derivative literature can be subdivided into தொகை, விரி, தொகைவிரி, and மொழிபெயர்ப்பு—epitomisation, elaboration, condensed elaboration and *translations from another language.*

தொகுத்தல் விரித்தற்றொகைவிரி
[மொழிபெயர்த்ததர்
ப்பட யாத்தலோடனை மரபினவே
[(652).

He remarks further that translations should be strictly faithful to the original—"அதர்ப்பட" which is explained by the commentator as follows: அதர்ப்பட வென்பது' நெறிப்பட வென்றவாறு. நெறிப்படுதலென்பது அவ்வாறு மொழிபெயர்த்துச் செய்யுங்கால் அதுகிடந்தவாற்றானே செய்யப்படும். தொகுத்தும், விரித்தும், தொகைவிரியாகவுஞ் செய்ததனூற்பயமில்லை தமிழர்க்கும் ஆரியர்க்கும்
பேரா. 1357).

These translations referred to are obviously *from Sanskrit into Tamil.—as we know of no other language* so *rich* and *overflowing in literary output* and with an established reputation, *in and about the Tamil country,* so early as the date of Tolkappiam, whence Tamil could be *advised to enrich itself by* systematic and faithful *translations*—than the great and mighty literature, enshrined in Sanskrit, in all its

branches of Vedic, Agamic and logical wisdom. It would be unnecessary for the author to have *laid down rules governing such translations, if* there had *not* already in his times existed, *numerous specimens of the kind.*

Other equally interesting references to the influence of Vedic beliefs, practices and traditions of the Dharmasastras,[1] can be furnished from the Tolkappiam and many classics of the Sangam Age, whose examination I reserve to a later occasion.

Regard and respect for Brahmans[2] and sages, belief in the sanctity of Vedas and faith in Vedic sacrifices[3], veneration of the cow,[4] etc., are displayed at every step. The frame—work of the *Śrauta*, *Gṛhya*, *Dharma sūtras*, and *Āgamas* constituting orthodox Hindu religion, is loyally accepted by these hoary writers. It has just been shown that the *Tolkāppiam* which is the oldest extant work in the Tamil language, is *full of* acknowledgments of indebtedness to the influence of Brahmanical religion. The other works of the Sangam Age, are nearly all of them, later than Tolkappiam.

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1. பிற்காலத்து வேளாண்மாந்தர்க்கு தவிர்ந்ததெனவுங் கூறியவாறுபோலும். அஃதாமாறு தருமசாத்திரம் வல்லாரைக் கொண்டுணர்க—(கற். 3) இளம்பூ.

   பூப்பின் புறப்பா டீரறுநாளும்
   நீத்தகன் றுறையா ரென்பனர் புலவர் (கற். 46)

   பூத்தோன்றி மூன்று நாள் கழிந்தபின்பு 12 நாளும் நீங்குதல் அறமன்று என்றவாறு. அது கருத்தோன்றுங் காலம் என்க. (இளம்)

   cf. ऋतावुपेयात्- G. S. 5. 1. तदिह षोडशासु रात्रिष्वादितः तिस्रः सर्वथा वर्ज्याः ।
   ऋतावनुपयन् प्रत्यवेयादिति देवलः ॥

2. பார்ப்பாரறவோர் பசுப்பத்தினிப் பெண்டிர்
   மூத்தோர் குழவியெனுமிவரைக்கைவிட்டு"

3. The *Purananuru* has some stanzas in praise of பல்யாகசாலை முதுகுடுமிப்பெருவழுதிப்பாண்டியன் (belonging to இடைச் சங்கம்?) said to be a descendant of Nediyon of Pahruli-fame by K. S. Pillai, who, however (purposely?) omits his title of बहुयागशाला" ! (lit the Pandya king of many sacrifices.) !

   चक्रिदशमीस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानम् G. S. 7. 21.
   अन्धस्य पन्था बधिरस्य पन्था स्त्रियः पन्था भारहरस्य पन्थाः
   राज्ञः पन्था ब्राह्मणेनासमे. .... [Mbh. XII. 135. 1.]

4. பார்ப்பார் தவரே சுமந்தார் பிணிபட்டார்
   மூத்தாரிளையார் பசுப்பெண்டிரென்றிவர்கட்
   காற்றவழி விலங்கினாரே பிறப்பிடை
   போற்றியெனப்படுவார். (Com. சேனா. 30)

Need it be said that *they* too, when critically and comparatively studied, could be shown to be teeming with allusions to Vedic traditions and steeped in them[1] ? The best rejoinder then, that one might give, to irresponsible critics and detractors of Vedic religion is to advice them to study the originals of Tamil literature, calmly, *dispassionately* and derive instruction.

1. Vide my forthcoming paper on the subject.

SOME NOTES ON GARDENING

Introductory: The word "Kautuka-chintamani" is a common name for many works in various branches of Sanskrit Literature. We find in Aufrecht's Catalogus Catalogorum a work on poetry, a work on Tantric Literature, a work on Astrology and a work on jugglery and medicine under the single name of "Kautuka-chintamani". There are five palm-leaf manuscripts of "Kautuka-chintamani" in this library dealing with jugglery and medicine; unfortunately all of them are incomplete. The author of this work is not known. A perusal of this work leads one to think that it is a compilation from different works. Like "Brihat-Samhita" this work deals with many different subjects of everyday importance. The main topics dealt with in this work are (1) Sthambhanam or arresting the forces of elements, (2) Vasikaranam or allurement of animals and human beings, (3) Vajikaranam or Rejuvenation and stimulation, (4) Kritrimavastunirmanam or Preparation of artificial things such as emerald, sulhpur, salt, asafœtida, vermillion etc., (5) Gandhoddharanaprakara or making things odourless, (6) Taila Nirmanam or preparation of oils, (7) Nidhidarsanopaya or finding of Treaure trove, (8) Vriksha and Pushpa-dohada prakara or Gardening, (9) Bhima-paka-prakara or the Bhima school of Cookery, (10) Sarira-durgandha-nivaranam or preparation of toilets for removing bad smell from the body, (11) Ranjanam or Application of dyes to hair, water etc. We deal hereunder with the subject of gardening

as discussed in this work.

Under the subject of Vriksha and Pushpa-dohada-prakara we find some verses dealing with the methods of producing bumper crop of fruits. The following are some of the verses.

मधुसर्पिगुलक्षीरैः पा(र)देन विमिश्रितैः ।
कपित्थश्रीद्रुमौ सिक्तौ भूरिस्वादुफलान्वितौ
कपित्थबिल्वयोः सेकं गृहतोयेन कारयेत् ।
खर्जूरनारिकेलानां वंशस्य कलशस्य वा ॥
पलालेन सतोयेन सेको वृद्धिकरः स्मृतः ।

A mixure of honey, ghee, molasses and mercury when poured at the root of Kapittha (woodapple) and sidru(Bilva) will bring an abundant crop of wood-apple and bilva fruits. Water got after cleaning flesh when poured at the root of Kharjura (date-tree) Narikela (cocoanut) Vamsa (Bamboo) and kalasa trees will produce a good crop of fruits.

माषमुद्गसुराबीजैः क्वथितैर्वारिशीतलैः ।
चूर्णितैर्मदिरामिश्रैर्लवणेन समन्वितैः ॥
कृतलेपो विभावर्यां फलहीनोऽपि सर्वदा ।
नारिकेलतरुः सूते बहुस्वादुबृहत्फलम् ॥

Black-gram, green-gram and the seeds of *Mura*(?) have to be boiled in hot water and then soaked for a time in cold water. They have to be powdered and mixed with common salt and country liquor. The paste thus created should be smeared at the foot of the cocoanut tree at night. If this process is adopted one can get a pumper crop of sweet cocoanuts.

कमलस्य पलाशेन कृतसंवेष्टनाक्रियः ।
दृषंकण्टकितानीव फलानि पनसो भवेत् ॥

The Jack tree will produce rich harvest of fruits when lotus leaves are tied to the trunk of the tree.

क्रिटिमीनाखुमांसोम्भस्त्रिचूर्णं...तिलोषिता ।
मातुलुङ्गी भवेत् स्थूलफलसम्पत्तिबन्धुरा ॥

The Pomegranate tree will produce rich harvest of fruits when the waste water after cleaning boar's flesh, fish and rat's flesh, is poured at the foot of the tree.

शृगालमांसखण्डे तु मूले दत्ते प्रलेपितः ।
बीजपूरीफलैः पूर्णा शुद्धमांसजलोषिता ॥
पिण्याकमदिरामत्स्यम(त्स्या ?)मेपललेन च ।
स्निग्धेन वारिणा स्निग्धा बीजपूरी बृहत्फला ॥

If flesh-water is poured at the root of the citron tree (Bija-pura) and a bit of jackal's flesh is also applied to it, then the tree will produce rich harvest of citron fruits. Flesh-water and oil-cake and liquor when applied to the above tree will produce a bumper crop of citron fruits.

विलङ्गतिलसिद्धार्थमाषगोदुग्धसेचिता ।
नारङ्गी वाशमांसेन लेपिता धूपिता फलेत् ॥

यस्य कस्यापि मांसेन गोक्षीरगुलसङ्गिना ।
तेन सिक्ता च नारङ्गी सुस्वादुसुफला भवेत् ।

A mixture of Vidanga (विडंग) seasamum, mustard, beans, cow's milk and hare's flesh when poured at the root of the orange tree is productive of rich crop of oranges. Or any kind of flesh soaked in cow's milk mixed with molasses is productive of rich crop of oranges.

गजैडकोडमार्जारवाषमांसवसान्वितैः ॥
दुग्धैः सिक्तफलैर्नामा डाडिमी भवति ध्रुवम् ।
मेषमांसमलोत्कीर्णा तत्केशादिविधूपिता ।
डाडिमी फलसम्पत्ति महतीं लभते पराम् ॥

The marrow and flesh of elephant, sheep, pig, cat and a kind of jay, if applied with milk to the pomegranate tree, will produce a rich crop of fruits. The goat's flesh, the secretion from its body and the smoke of its hair created in the vicinity of the pomegranate tree, will bring a rich harvest of pomegranates.

द्विपेन्द्रदन्तचूर्णानि तप्तलोहशलाकया ।
फलमूलफल सिद्धा रम्भा स्थूलफला भवेत् ।

A red-hot iron nail tipped with the powder of elephant's tusk when pierced at the cluster of the plantain tree is productive of huge fruits.

कोलाश्वमलतप्ताग्नैतलोहशलाकया ।
भवन्ति सततं रम्भाः स्पृष्टा मूले निरन्तराः ।

An iron-nail made red-hot in the fire of pig-dung and horse-dung when pricked at the root of the plantain tree will produce thick growth of plantains.

कृकलासाखुशकृन्मूले क्षिते मत्स्यपलाम्बुनि ।
द्राक्षा भवति सुस्वादुरभीष्टफलशोभिता ।

Apply the manure of the secretion of chameleon and rat and pour fish-water at the root of vine creeper. Then you will get sweet and rich yield of vines.

क्वाथं शशकमांसस्य शकृत्के...संप्रदापयेत् ॥
द्राक्षा भवति सुस्वादुफलभूरिरसान्विता ॥

The vine creeper produces a rich yield of sweet vines when the waste water after boiling hare's flesh, is applied at the root of the creeper.

मुस्ताजम्बूफलोशीरतप्तशीतजलोक्षिता ।
इतरत्र भवद्भिः सहकारोतिसौरभः ॥

Water the mango tree with the decoction of nut grass, rose-apple and usira (a kind of fragrant root) when you will get sweet-smelling mangoes.

वृकसूकरमृगवृषभशिवावसया पक्वपल्लवे-
(र्युक्तम् ।
क्वाथेन सिक्तचूतस्त्वम्लत्वं त्यजति भजति
मधुरत्वम् ॥

The decoction of the marrow of wolf, pig, deer, bull and jackal

with five kinds of leaves(Pancha-pallava) when applied at the foot of the mango tree,. will turn its sourness into sweetness.

जम्बूफलघनोशीरक्वथितोशीरसेकतः ।
बालचूतो भवेत्स्वादुरसामोदफलान्वितः ॥

Young mango tree will yield good and sweet-smelling fruits when it is watered with the decoction of rose apple, crude-camphor and a kind of fragrant root (விளாமிச்சம்)

किटिहृन्मांससाङ्कोलजलदुग्धाज्यमाक्षिकैः ।
सेचयेत् सार्वकालीनं चूतःस्यात्फलदायकः ॥

The mango tree will yield fruits during all the seasons of the year when the mixture of the flesh of pig's heart, ankola seed, milk, ghee and honey is applied to the root of the tree.

In this connection, it will not be out of place to give below a few hints on gardening in general quoted from the "Brihat-Samhita" of Varahamihira. The seeds have to be sown at regular distances to prevent the trees from coming into contact with one another. Varahamihira gives the following verse in support of the above statement.

उत्तमं विंशतिर्हस्ताः मध्यमं षोडशान्तरम् ।
स्थानात् स्थानान्तरं कार्यं वृक्षाणां द्वादशावरम्

अभ्यासजातास्तरवः संस्पृशन्तः परस्परम् ।
मिश्रैर्मूलैश्च न फलं सम्यग्यच्छन्ति पीडिताः

A distance of ten yards at the most or six yards in the least is necessary between one seed and another. If the seeds are sown without taking into consideration the distance, then the trees may grow in close proximity to one another as a result of which the roots and branches of the trees will come into contact with one another, retard the full growth of the trees and will cause scanty yield of fruits also. Varahamihira says that trees like human bodies contract diseases due to climatic conditions and suggests remedial measures for the same. The following verse is given in illustration of the point.

शीतवातातपै रोगो जायते पाण्डुपत्रता ।
अवृद्धिश्च प्रवालानां शाखाशोषो रसस्रुतिः ।
चिकित्सितमथैतेषां शस्त्रेणादौ विशोधनम् ॥
विडङ्गघृतपङ्काक्तान्सेचयेत् क्षीरवारिणा ।

Trees contract disdeases due to excess of heat, wind and cold weather. The diseases in trees and plants are significant when the leaves lose their natural colour by turning into pale yellow, ~~on account of~~ lose the natural growth of sprouts, some branches becoming dry and on

account of a certain kind of water exuding from trees. The treatment in the above cases is by felling down the dried branches and by application of the mixture of Vidanga and ghee and watering the root of the tree with milk.

The following verses taken from Agni Purana and Vishnudharmottara are given below for further reference on the above subject:—

अग्निपुराणम् ॥

अध्याय: २८२.

धन्वन्तरिरुवाच—

वृक्षायुर्वेदमाख्यास्ये प्लक्षश्चोत्तरतः शुभः ।
प्राग्वटो याम्यतस्त्वाम्र आप्येश्वत्थः क्रमेण तु ॥
दक्षिणां दिशमुत्पन्नाः समीपे कण्टकद्रुमाः ।
उद्यानं गृहवासे स्यात्तिलानावाप्य पुष्पितान् ॥
गृह्णीयाद्रोपयेद्वृक्षान् द्विजं चन्द्रं प्रपूज्य च ।
ध्रुवाणि पञ्च वायव्यं हस्तं प्राजेशवैष्णवम् ॥
नक्षत्राणि तथा मूलं शस्यन्ते द्रुमरोपणे ।
प्रवेशयेन्नदीवाहान्पुष्करिण्यां तु कारयेत् ॥
हस्तो मघा तथा मैत्रं माद्यं पुष्यं सवासवम् ।
जलाशयसमारम्भे वारुणं चोत्तरात्रयम् ।
संपूज्य वरुणं विष्णुं पर्जन्यं तत्समाचरेत् ।
अरिष्टाशोकपुन्नागशिरीषाः सप्रियङ्गवः ॥
अशोकः कदली जम्बुस्तथा बकुलदाडिमाः ।
सायंप्रातस्तु घर्मान्ते शीतकाले दिनान्तरे ॥
वर्षारात्रौ भुवः शोषे सेक्तव्या रोपिता द्रुमाः ।
उत्तमा विंशतिर्हस्ता मध्यमाः षोडशान्तराः ॥
स्थानात् स्थानान्तरं कार्यं वृक्षाणां द्वादशावरम् ।
विफलाः स्युर्घना वृक्षाः शस्त्रेणादौ विशोधनम् ॥
विडङ्गघृतपङ्काक्तान् सेचयेच्छीतवारिणा ।
फलनाशे कुलुत्थैश्च माषैर्मुद्गयवैस्तिलैः ॥
घृतशीतपयःसेकः फलपुष्पाय सर्वदा ।
अविकाजशकृच्चूर्णं यवचूर्णं तिलानि च ॥
गोमांसमुदकं चैव सप्तरात्रं निधापयेत् ।
उत्सेकः सर्ववृक्षाणां फलपुष्पादिवृद्धिदः ॥
मत्स्याम्भसा तु सेकेन वृद्धिर्भवति शाखिनः ।
विडङ्गतण्डुलोपेतं मात्स्यं मांसं हि दोहदम् ॥
सर्वेषामविशेषेण वृक्षाणां रोगमर्दनम् ॥

विष्णुधर्मोत्तरे खं२-अ-३०

सायंप्रातस्तु घर्मान्ते शीतकाले दिनान्तरे ।
वर्षाकाले भुवः शोषे सेक्तव्या रोपिता द्रुमाः ॥
उत्तमं विंशतिर्हस्तं मध्यमं षोडशान्तरम् ।
स्थानात्स्थानान्तरं कार्यं वृक्षाणां द्वादशावरम् ॥
अभ्याशजातास्तरवः संस्पृशन्तः परस्परम् ।
अव्यक्तमिश्रमूलत्वाद्भवन्ति विफला द्विज ॥
तेषां व्याधिसमुत्पत्तौ शृणु रामचिकित्सितम् ।

आदौ संशोधनं तेषां किञ्चिच्छस्त्रेण कारयेत ॥
विडङ्गघृतपङ्काक्तान् सेचयेच्छीतवारिणा ।
फलनाशे कुलुत्थैश्च माषैर्मुद्गैस्तिलैर्यवैः ॥
श्रितशीतपयस्सेकः फलपुष्पाय सर्वदा ।
आविकाजशकृच्चूर्णं यवचूर्णं तिलानि च ॥
गोमांसमुदकं चेति सप्तरात्रं निधापयेत् ।
उत्सेकं सर्ववृक्षाणां फलपुष्पादिवृद्धिदम् ॥
रङ्गतोयोषितं बीजं रङ्गतोयाभिषेचितम् ।
उदग्रपुष्पं भवति यौवने नात्र संशयः ॥
मत्स्याम्भसा तु सिक्तेन वृद्धिर्भवति शाखिनाम् ।
ततः प्रधानतो वक्ष्ये द्रुमाणां दोहदान्यहम् ॥
मत्स्योदकेन शीतेन चाम्राणां सेक इष्यते ।
मृद्वीकानां तथा कार्यस्तेनैवं रिपुसूदन ॥
पक्वासृग्रुधिरं चैव दाडिमानां प्रशस्यते ।
तुषं देयं तु भव्यानां मद्यं च वकुलद्रुमे ॥
विशेषात्कामिनीवक्त्रसंसर्गात्तु गुणं च यत् ।
प्रशस्तं चाप्यशोकानां कामिनीपादताडनम् ॥
शृगालमांसतोयं च नारङ्गाक्षोटयोर्हितम् ।
मधुयष्ट्युदकं चैव बदराणां प्रशस्यते ॥
गन्धोदकं च गोमांसं कनकानां प्रशस्यते ।
क्षीरसेकेन भवति सप्तपर्णो मनोहरः ॥
मांसपूतो वसामज्जसेकः कुरवके हितः ।
पूतिमत्स्यघृतं पूतिकार्पासाफलेमव च ॥
अरिमेदस्य सेकोऽयं पाटलेषु च शस्यते ।
कपित्थाबिल्वयोः सेकं गुडतोयेन कारयेत् ॥
जातीनां मल्लिकायाश्च गन्धतोयं परं हितम् ।
तथा कुब्जकजातीनां कूर्ममांसं प्रशस्यते ॥
खर्जूरनारिकेलानां वंशस्य कदलस्य च ।
लवणेन सतोयेन सेको वृद्धिकरः स्मृतः ॥
विडङ्गं तण्डुलोपेतं मत्स्यमांसं भृगूत्तम ।
सर्वेषामविशेषेण दोहदं परिकल्पयेत् ॥

एवं कृते चारुपलाशपुष्पाः
सुगन्धिनो व्याधिविवर्जिताश्च ।
भवन्ति नित्यं तरवः सरस्याः-
श्चिरायुषः साधु फलान्विताश्च ॥

[V. S. & P. V. V.]

HINTS ON WATER DIVINING.

Introductory· Varahamihira—the celebrated Astronomer and Astrologer of the sixth century A. D. has written two works viz. Brihat-Samhita" dealing with astronomy and allied subjects and "Panchasiddhantika" dealing with Astrology. R.C. Dutt, in his work entitled "A History of Civilisation in Ancient India" has given a brief resume of the "Brihat-Samhita" He says:—'It (Brihat-Samhita) is a work consisting of no less than 106 chapters, dealing with various subjects. The first twenty chap-

ters relate to the Sun, Moon, Earth and Planets; chapters 21—39 deal with rain, winds, earthquakes, meteors, rain bow, duststorms, thunderbolts etc ; chapters 40-42 treat of plants and vegetables and commodities which are available in different seasons, chapters 43-60 speak of various miscellaneous matters including portents, house-building, gardening, temples, images etc. ; chapters 61-78 deal with various animals and with men and women; chapters 79-85 treat of precious stones, furniture etc; chapters 89-96 treat of various omens and chapters 97–106 of various matters incluing marriage, divisions of zodiac etc.'

"The above enumeration of contents carries no adequate idea of the encyclopaedic nature of this great work. The amount of general information which it contains apart from its merit as an astronomical work is of the utmost value to the historian."

An excellent commentary on the above work in paper manuscript is available in this library. The author of the commentary is one Utpala Parimala. Among the various subjects dealt with in the above work one chapter is devoted to the methods of water-divining in plains, hilly tracts and sandy deserts. A few verses in original and their translation are given below,

पुंसां यथाङ्गेषु सिरास्तथैव क्षितावपि प्रोन्नत-
निम्नसंस्थाः ॥

Just as there are blood-vessels in human bodies so also there are deep and shallow water-currents inside the earth.

यदि वेतसोऽम्बुरहिते देशे हस्तैस्त्रिभिस्ततः
पश्चात् ।
सार्धे पुरुषे तोयं वहति शिराः पश्चिमा तत्र

In a dry place where there is no water, if a Vetasa (वेतस) tree is seen there and if you dig 150 inches deep one and a half yards to the west of that tree, you will find water.

जम्बूवृक्षस्य प्राक् वल्मीको यदि भवेत्समी-
पस्थः ।
तस्माद्दक्षिणपार्श्वे सलिलं पुरुषद्वयं साधु ॥

To the east of Jambu tree if there is an ant-hill, dig two hundred inches deep to the south of the ant-hill and there you will find sweet water.

एकनिभा यत्र मही तृणतरुगुल्मवल्मीकपरि-
हीना ।
तस्यां यत्र विकारो भवति धरिड्यां जलं तत्र

In a barren place where there is no tree, grass, creeper

or even shrubs but, in one particular place shrub or plant appears there you will find water.

स्यात्पर्वतस्योपरि पर्वतोऽन्यः तत्रापि मूले पुरुषत्रयेऽम्भः ।

If there is a hillock on a mountain, at the foot of the hill at a depth of three hundred inches you can find water.

भृङ्गाञ्जनाभा कपिलाथ वा या श्वेता शिला भूरिसमीपतोया ।

In a place where the colour of the stone is blue or black-like the colour of a bee or collyrium one can find abundant supply of water there.

[V. S. & P. V. V.]

REVIEWS AND NOTICES.

BHASA:

Indian Men of Letters Series.

By A. S. P. Ayyar, M. A., I. C. S., Bar-at-Law. The Madras Law Journal Office, Mylapore, Madras, 1942.

Mr. A S. P. Ayyar the playwright and story-writer has brought out a work on BHASA-Indian Men of Letters Series on the model of English Men of Letters. The book is divided into four parts. The authorship and chronology of Bhasa's thirteen plays are discussed in the first part. The second part contains a brief and lucid summary of all the thirteen plays; the third part contains an account of all the major and minor characters appearing in the plays, a discussion of the author's skill in the depiction of passing moods of men, his knowledge of human psychology and deep insight into nature; and the fourth part contains an account of the dramatist's ideals and a comparison of him with Kalidasa. The book presents an absorbing picture of all the aspects of Bhasa and his works. The author does not agree with Pandit Kalidas Sastri that the play "Yagnaphalam" is composed by Bhasa and the reasons given by him are convincing.

To one who is not acquainted with Sanskrit the book under review is a reliable guide for an appreciation of all the thirteen plays of Bhasa. Mr. A. S. P. Ayyar is well-known to the English-speaking world as a versatile writer and his literary eminence is enhanced by the publication of the present work in the Indian Men of Letters Series. It is hoped that similar works on Sanskrit dramatists in the above series will come out in quick succession from his facile pen.

[V. S.

SAMURTARCHANADHIKARANA

(Atri Samhita.)

Edited by P. Raghunatha Chakravarti Bhattacharya and M. Ramakrishna Kavi M. A., General Editor — P. V. Ramanujaswami M. A., Sri Venkateswara Oriental Series No. 6. Printed at the T. T. Devasthanams Press, Tirupati. Price Rs. 8.

The authorities of the Sri Venkateswara Oriental Institute, Tirupati have to be congratulated on printing this work on Agama on the Vaikhanasa form of worship. Vaikhanasa and the Pancharatra are the two systems of worship followed by Vaishnavas. The rituals adopted at the celebrated shrine of Sri Venkateshwara is according to the Vaikhanasa form. Atri along with three other rishis is the exponent of the Vaikhanasa method of worship. The work contains 83 chapters and all the phases of image-worship are treated in detail in easy Sanskrit verse. There are two introductions to the book one in English by Sri M. Ramakrishna Kavi M. A., Reader in Telugu at the above institute and the other in Sanskrit by Sri P. Raghunatha ChakravartiBhattacharya, Agama and Sahitya Pandit at the above institute. In the English introduction particulars of the wide variety of manuscripts consulted for the preparation of the work, the antiquity of the Vaikhanasa ritual, amurta and samurta worship, the five-fold conception of God Vishnu in the Vaikhanasa ritual and a brief summary of the contents of the work are given. The Sanskrit introduction deals with the antiquity of the Vaikhanasa worship with quotations from *Rg-Veda* and Mahabharata and the main contents of the work. Then the text proper is commenced. At the end supplements giving various readings of manuscripts and an index of technical terms are given. The printing and the get-up of the work are good. We hope that similar works on Agama Literature will follow in the wake of the present work. [V. S.

SVATANTRADVAITA or

"Madhwa's Theistic Realism"

By B. N. Krishnamurti Sarma M. A., with a foreword by D. M. Datta, Professor of Philosophy, Patna College.

Dwaita Vedanta in Indian Philosophy has not received proper attention at the hands of scholars in India and abroad. But in recent times scholars like the

late Prof. Subba Row, and Dr. R. Nagaraja Sarma and Sri B.N. Krishnamurti Sarma have done much to bring to light the intricacies of this system of philosophy to the English-knowing public. The author of the present work is already known to the world of scholars by the publication of the Chatussutri Bhashya of Sri Madhawacharya with rare commentaries and by his several papers on Dvaita Philosophy contributed to various oriental journals. In a small book of about 75 pages the author has described briefly the chief tenets of Dvaita philosophy with quotations from the original texts wherever necessary. The main principles of Sri Madhwa's philosophy, the God as an independant entity (the definition of Svatantratattva from the Tattvasamkhyana-tika) the dependance of the soul on God, the points of contact and difference between the soul and God, the nature of the soul when in bondage and after liberation, the limited freedom allowed to the soul in the performance of action, the relation between the world and Brahman the infinite number of auspicious qualities of Brahman and the nature of Prakrti have been graphically described by the author and the general criticisms are also answered well. That the author has a through grasp of the original texts is revealed from his profuse quotations from the classical works of Sri Madhwa, Sri Jayatirtha, and Sri Vyasaraya. The author has to his credit the unique honour of coining a new term to the Dvaita Philosophy viz SVATANTRA-DVAITA and he has adduced reasons for coining the term after getting the approval of H. H. Sri Satyadhyanatirtha Swami of Uttaradi Mutt to whom the author has rightly dedicated this work. The printing and the get-up leave nothing to be desired. The work is an indispensable guide to students of Indian Philosophy in general and to students of Dvaita Philosophy in particular. [V. S.

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